



נא לא לדבר בשעת התפילה
PLEASE NO CONVERSATION DURING SERVICES



WEEKDAY DAVENING INFORMATION

	Sunday (4/9)	Monday (4/10)	Tuesday (4/11)	Wednesday (4/12)	Thursday (4/13)	Friday (4/14)
Earliest Talit	5:29 AM	5:27 AM			5:22 AM	5:20 AM
Shacharit	8:15 AM	6:10 AM			6:00 AM	6:00 AM
Gedolah	1:31 PM	1:31 PM			1:30 PM	1:30 PM
Mincha (Sun/Fri) - Maariv	7:15 PM	7:15 PM			7:15 PM	7:00 PM
Shkia	7:30 PM				7:34 PM	
Tzait	8:15 PM			8:19 PM		

שבת פרשת צו/שבת הגדול
SHABBAT HAGADOL/PARSHAT TZAV
12 NISSAN/APRIL 8
Haftorah is Malachi 3:4-24 (repeating verse 23). Don't say הרחמים מל, אב הרחמים or צדקתך צדק. Final time for Kiddush Levanah of Nissan is Sunday night, Apr. 9 (but if necessary, all Monday night).

FRIDAY NIGHT
MINCHA - 7:00 PM
CANDLE LIGHTING - 7:09 PM
TZAIT - 8:13 PM

SATURDAY
SHACHARIT YOUTH - 8:20 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:43 AM
DRASHA - 5:30 PM
MINCHA - 6:55 PM
SHKIA - 7:29 PM
MAARIV/HAVDALAH - 8:14 PM



Kiddush is sponsored by Sara & Larry Bernstein in honor of Bez's Bar Mitzvah. Mazel tov to Bezalel and the whole family!
עלה מעלה מעלה במעלות התורה והיראה ומעשים טובים
May he only grow further in the heights of Torah, fear of God and good deeds.

We regret to inform you of the passing of Phyllis Chuback Weiner, beloved mother of Randi Spier. Shiva will be observed at 40-04 Terhune Pl. through Monday morning, April 10.
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים



- (1) **Shabbat Hagadol Drasha, 5:30 PM, "If You Were God, If I Were an Atheist: The Hidden Message in the Structure of the Haggadah".**
- (2) Clean out your tallit bag & pews as part of the shul's Pesach preparation.
- (3) Time for Bedikat Chametz is Sunday, April 9, after 8:15 PM.
- (4) Siyum for Bechorim will be made by Avi Sonnenblick, Monday, April 10, at the end of Shacharit. Thank you Avi!
- (5) **Last time to eat Chometz is on Monday, April 10, 10:46 AM.**
- (6) **Last time to possess Chometz is Monday, April 10, 11:52 AM.**
- (7) Give your generous Maot Chittim contributions to the Rabbi or by mail to Jack Bickel 36-02 Hale Pl., Fair Lawn, NJ 07410.
- (8) Chometz burning at the home of Elliot Hershkowitz, 37-14 Jasper Rd., Monday, 8:0AM to 11:00 AM. No lulav burning available, and note that the Fire Marshall has asked us to refrain from burning plastic (so plan accordingly).

פסח/PESACH
15/16 NISSAN/APRIL 10-12
MONDAY NIGHT
CANDLE LIGHTING - 7:13 PM
MINCHA - 7:15 PM
TZAIT - 8:16 PM

TUESDAY
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:41 AM
MINCHA - 7:15 PM
SHKIA - 7:32 PM
MAARIV - 8:05 PM
CANDLES - NOT BEFORE 8:17 PM

WEDNESDAY
SHACHARIT - 9:00 AM
LAST KRIAT SHEMA - 9:40 AM
MINCHA - 7:15 PM
SHKIA - 7:33 PM
MAARIV/HAVDALAH - 8:18 PM

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: Schwed, Solomon, Winchester, Heller
- ☆ To sponsor a Kiddush (\$1000/\$613/\$318 plus scotch) send an email to gplotnick@aol.com.

Gita Cooperwasser ע"ה

Youth Program



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

- ☆ Youth leaders this Shabbat are Mikey Finkelstein & 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 [hiatus this week].
- ☆ GEMARA SHIUR - With Avi Sonnenblick, Tuesdays after Maariv [hiatus this week].
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush [hiatus this week].

Ahavat Achim Future Events

- ☆ April 22 - Rav Jesse Horn, Scholar-In-Residence
- ☆ Apr. 23 - JFNNJ Yom Hashoah Event
- ☆ Apr. 25 - Board Meeting (tentative)
- ☆ May 20 - Kiddush sponsored by Joyce Heller
- ☆ May 21 - Journal Dinner, 5:00 PM, at Rinat in Teaneck
- ☆ 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 - Membership Meeting (TBD)



Tuesday Evening, April 11



Wednesday Evening, April 12



Thursday Evening, April 13



Friday Evening, April 14



Saturday Evening, April 15



Sunday Evening, April 16



Monday Evening, April 17



Mazal Tov to Gloria & Robert Lewisohn 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. Please email ahavatachimdinner@gmail.com with your ads or to RSVP to the dinner.

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 ע"ה.

Erev Pesach - Sunday Night, April 9

It is forbidden to eat Matzah on Erev Pesach. Sunday night April 9, after the appearance of three stars (the Mishna in Pesachim refers to this as the "Light of the Fourteenth"). We search for chometz everywhere we bring it during the year. Someone not participating in the search places ten pieces of chometz in random locations to which we bring chometz during the year (failure to do so does not invalidate the search, but be very careful to find all ten pieces). Before the search recite the Bracha "אשר קדשנו" – on the removal of chometz (for the search is the beginning of the process). After the search, one declares "כל חמירא" (preferably in a language that he understands) nullifying all chometz and sourdough of which he is unaware.

Erev Pesach - Monday, April 10

First born have a custom to fast, redeem themselves with money for Tzedakah, or participate in a Seudat Mitzvah such as a siyum. Chometz set aside for breakfast may be eaten until the end of the fourth proportionate hour after dawn (10:46 AM). One may sell chometz, give it away to a non-Jewish acquaintance, or feed it to an animal until the end of the fifth proportionate hour (11:52 AM). The chometz you authorized Rabbi Shestack to sell must be placed in a reserved area. The sale to the non-Jew is considered part of the removal (ביעור) process. Burn the remaining chometz before the end of the fifth proportionate hour (11:52 AM) and say the formula of "כל חמירא" nullifying and making free all chometz of which we are both unaware and aware. Do not make any Bracha (one should have in mind that if the sale to the non-Jew is found invalid, such Chometz too is nullified and rendered free).

One washes (some immerse themselves in a Mikveh) and makes all necessary preparations in honor of Yom Tov. One must complete all of the preparations for the Seder while it is still daytime. The Romaine lettuce must be thoroughly cleansed and then carefully inspected for bugs. The horseradish must be grated. The Seder table must be completely set and arranged. All this must be done before Yom Tov.

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 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. Pay using Paypal (treasurer@ahavatachim.org) or use Discover, MasterCard or Visa - email 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, or via MasterCard, Visa or Discover by sending info to Steve Winchester (contact him at treasurer@ahavatachim.org). If by check indicate on its face "Aliyah Donation."

David Schwitzer^{ר"צ} Social Hall

Please contact Ben Lang at bmmnpl@aol.com to book the David Schwitzer^{ר"צ} 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 to join the Men's Club. To join Sisterhood, please contact Shelly at sewinchester58@gmail.com or Renee at 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.

Mitzvah Cards

Want mitzvah cards, contact Eita Latkin at 791-8940 or 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

Pesach - Monday Night, April 10 - First Seder

After the appearance of three small stars, some married men don Kittels, and we take our places at the table. The leader has someone else pour each of the Four Cups of wine for him (in the manner of a wealthy free man) and we begin the Seder with Kiddush, including שהחיינו. We follow the order presented in the Haggadot.

All four cups at the Seder must be full, containing at least a רביעית of preferably red wine (a רביעית is a little more than 3 ounces or 86.5 grams, but for the first cup of the first seder on Shabbat, the stricter opinion should be followed and the cup should hold a little more than 4 ounces or 113.40 grams). One should drink the entire cup, but must finish at least the majority of a רביעית. The Four Cups, as well as the eating of the Matzah, Hillel's sandwich and Afikomen, must be done in a reclining position to one's left side (בהסיבת שמאל). Women and children are obligated to drink the Four Cups, although children can be given small cups relative to their age and size.

It is a Mitzvah D'Orayta to eat matzah at the Seder.

Prayer for Dew - Mussaf - Tuesday, April 11

The Chazzan dons a Kittel. We still say "משיב הרוח ומוריד הגשם" during silent Shemonei Esrei at Mussaf. In his Repetition the Chazzan stops saying "...ומוריד הגשם..." The congregation no longer says "...ומוריד הגשם" at Mincha. It is advisable to repeat 101 (or at least 90) times the phrase "אתה רב להושיע מכלכל חיים"; so that it becomes fluent and habitual, thereby avoiding any future doubt as to whether one failed to omit "משיב הרוח ומוריד הגשם" or not.

Second Night - Wednesday, April 12 (Counting the Omer)

We wait until Tzait before lighting candles or before doing any preparations for the second day of Pesach. We delay Maariv until after Tzait. Each night before counting the Omer we recite the Bracha "...אשר אקדשנו במצותיו וצונו על ספירת העומר" and then proclaim the current day of the Omer. Both the Bracha and the count itself must be done while standing. It is best to count the Omer after Tzait. If one counted before that time, it is proper for him to count again, after Tzait, without a Bracha. If one counted earlier than Plag HaMincha he must count again with a Bracha when the stars appear. If one forgot to count at night, he must count during the day without a Bracha. He may then continue to count again on all of the successive nights with a Bracha. If one failed to count an entire day, he must continue to count the following nights without a Bracha. In such case one should intend to fulfill his obligation by hearing the Bracha from the person making it for the congregation.

MISCELLANEOUS

Ahavat Achim Membership/ Hospitality

Please contact Arnie at aspier@verizon.net for details on membership. For Shabbat hospitality contact Melanie at mkwestel@gmail.com.

Bikkur Cholim/Chesed Committee

If someone needs a visit/assistance, contact Sara Levine at saralevine06@gmail.com or Mary Lisa Katter at kenkatter541@gmail.com.

Personal Announcements

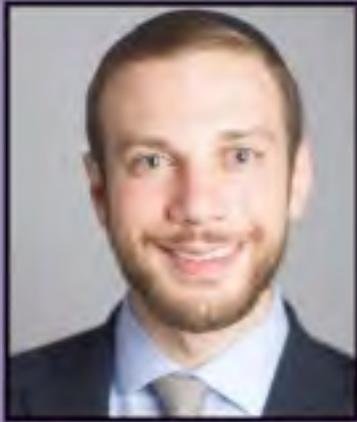
Various life cycle events related to members are announced in the bulletin (e.g., births, bar and bat mitzvahs, weddings and deaths, as well as travel to/from Israel to study). We also welcome new members. Other personal announcements are not appropriate for inclusion, except as part of the bulletin's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

Numbers & Info

- ☆ ERUV UPDATE – By Email Only. To subscribe, email fairlawneruv-subscribe@yahoogroups.com or check the status at 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 1½ hours. Kaylim Mikvah: Sunday 10 AM-3 PM
- ☆ TWITTER: AhavatAchimFL
- ☆ FACEBOOK: [facebook.com/groups/ahavat.achim/](https://www.facebook.com/groups/ahavat.achim/)
- ☆ INSTAGRAM: [instagram.com/ahavatachimfl/?hl=en](https://www.instagram.com/ahavatachimfl/?hl=en)
- ☆ FLICKR: [flickr.com/photos/ahavatachim/albums](https://www.flickr.com/photos/ahavatachim/albums)

Shul Calendar

- ☆ To add events to the shul calendar email Larry at lardavbern@gmail.com



WITH
RABBI ELY SHESTACK

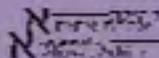
AHAVAT ACHIM
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JOIN US
WEEKLY AT
AHAVAT ACHIM
LEARNING
TEFILLAH
FRIENDSHIP
(AND A
GREAT
KIDDUSH)

If You Were God, If I Were
an Atheist: The Hidden
Message in the Structure
of the Haggadah

5:30 PM at
AHAVAT ACHIM

18-25 SADDLE RIVER ROAD
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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

Why Civilisations Die

Tzav 2017 / 5777

In her recent “The Watchman’s Rattle”, subtitled ‘Thinking our way out of extinction’, Rebecca Costa delivers a fascinating account of how civilisations die. Their problems become too complex. Societies reach what she calls a cognitive threshold. They simply can’t chart a path from the present to the future.

The example she gives is the Mayans. For a period of three and a half thousand years, between 2,600 BCE and 900 CE, they developed an extraordinary civilisation, spreading over what is today Mexico, Guatemala, Honduras, El Salvador and Belize with an estimated population of 15 million people.

Not only were they master potters, weavers, architects and farmers. They developed an intricate cylindrical calendar system, with celestial charts to track the movements of the stars and predict weather patterns. They had their own unique form of writing as well as an advanced mathematical system. Most impressively they developed a water-supply infrastructure involving a complex network of reservoirs, canals, dams and levees.

Then suddenly, for reasons we still don’t fully understand, the entire system collapsed. Sometime between the middle of the eighth and ninth century the majority of the Mayan people simply disappeared. There have been many theories as to why it happened. It may have been a prolonged drought, overpopulation, internecine wars, a devastating epidemic, food shortages, or a combination

of these and other factors. One way or another, having survived for 35 centuries, Mayan civilisation failed and became extinct.

Rebecca Costa's argument is that whatever the causes, the Mayan collapse, like the fall of the Roman Empire, and the Khmer Empire of thirteenth century Cambodia, occurred because problems became too many and complicated for the people of that time and place to solve. There was cognitive overload, and systems broke down.

It can happen to any civilisation. It may, she says, be happening to ours. The first sign of breakdown is gridlock. Instead of dealing with what everyone can see are major problems, people continue as usual and simply pass their problems on to the next generation. The second sign is a retreat into irrationality. Since people can no longer cope with the facts, they take refuge in religious consolations.

The Mayans took to offering sacrifices.

“It can happen to any civilisation. It may, she says, be happening to ours.”

Archeologists have uncovered gruesome evidence of human sacrifice on a vast scale. It seems that, unable to solve their problems rationally, the Mayans focused on placating the gods by manically making offerings to them. So apparently did the Khmer.

Which makes the case of Jews and Judaism fascinating. They faced two centuries of crisis under Roman rule between Pompey's conquest in 63 BCE and the collapse of the Bar Kochba rebellion in 135 CE. They were hopelessly factionalised. Long before the Great Rebellion against Rome and the destruction of the Second Temple, Jews were expecting some major cataclysm.

What is remarkable is that they did not focus obsessively on sacrifices, like the Mayans and the Khmer. Instead they focused on finding substitutes for sacrifice. One was gemillat chassadim, acts of kindness. Rabban Yochanan ben Zakkai comforted Rabbi Joshua, who wondered how Israel would atone for its sins without sacrifices, with the words, “My son we have another atonement as effective as this: acts of kindness, as it is written (Hosea 6:6), ‘I desire kindness and not sacrifice’” (Avot deRabbi Natan 8).

Another was Torah study. The sages interpreted Malachi's words (1:11), “In every place offerings are presented to My name,” to refer to scholars who study the laws of sacrifice. (Menachot 100a). “One who recites the order of sacrifices is as if he had brought them” (Taanit 27b).

Another was prayer. Hosea said, “Take words with you and return to the Lord . . . We will offer our lips as sacrifices of bulls” (Hos. 14:2-3), implying that words could take the place of sacrifice. “He who prays in the house of prayer is as if he brought a pure oblation.” (Yerushlami Perek 5 Halacha 1).

Yet another was teshuvah. The Psalm (51:19) says “the sacrifices of God are a contrite spirit.” From this the sages inferred that “if a person repents it is accounted to him as if he had gone up to Jerusalem and built the Temple and the altar and offered on it all the sacrifices ordained in the Torah” (Vayikra Rabbah 7:2).

A fifth was fasting. Since going without food diminished a person’s fat and blood, it counted as a substitute for the fat and blood of a sacrifice (Berakhot 17a). A sixth was hospitality. “As long as the Temple stood, the altar atoned for Israel, but now a person’s table atones for him” (Berakhot 55a). And so on.

What is striking in hindsight is how, rather than clinging obsessively to the past, sages like Rabban Yochanan ben Zakkai thought forward to a worst-case-scenario future. The great question raised by Tzav, which is all about different kinds of sacrifice, is not “Why were sacrifices commanded in the first place?” but rather, given how central they were to the religious life of Israel in Temple times, how did Judaism survive without them?

The short answer is that overwhelmingly the prophets, the sages, and the Jewish thinkers of the Middle Ages realised that sacrifices were symbolic enactments of processes of mind, heart and deed that could be expressed in other ways as well. We can encounter the will of God by Torah study, engaging in the service of God by prayer, making financial sacrifice by charity, creating sacred fellowship by hospitality and so on.

Jews did not abandon the past. We still refer constantly to the sacrifices in our prayers. But they did not cling to the past. Nor did they take refuge in irrationality. They thought through the future and created institutions like the synagogue and house of study and school that could be built anywhere and sustain Jewish identity even in the most adverse conditions.

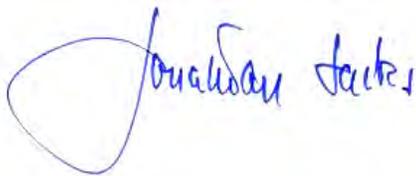
“Jews did not abandon the past. But they did not cling to the past. Nor did they take refuge in irrationality. They thought through the future.”

That is no small achievement. The world’s greatest civilisations have all, in time, become extinct while Judaism has always survived. In one sense that was surely Divine Providence. But in another it was the foresight of people like Rabban Yochanan ben

Zakkai who resisted cognitive breakdown, created solutions today for the problems of tomorrow, who did not seek refuge in the irrational, and who quietly built the Jewish future.

Surely there is a lesson here for the Jewish people today: Plan generations ahead. Think at least 25 years into the future. Contemplate worst-case scenarios. Ask what we would do, if... What saved the Jewish people was their ability, despite their deep and abiding faith, never to let go of rational thought, and despite their loyalty to the past, to keep planning for the future.

“What saved the Jewish people was their ability, despite their deep and abiding faith, never to let go of rational thought, and despite their loyalty to the past, to keep planning for the future.”

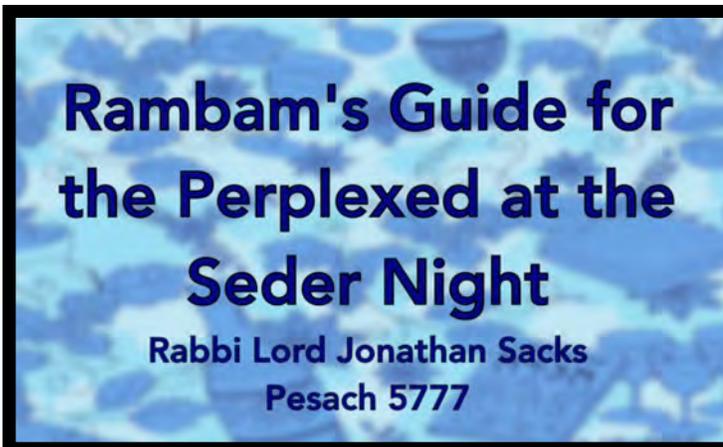


Watch Rabbi Sacks' new Pesach shiur

<http://rabbisacks.org/rambams-guide-perplexed-seder-night/>

One of Judaism's greatest sages, Rambam (Maimonides) offers us a deeply meaningful insight into the nature of the Seder night. In showing us the difference between how we are supposed to understand Seder night, first as children and then as adults, he teaches us a crucial lesson which we can all apply in our daily life. Take a break from the pre-Pesach preparation to watch this short shiur.

Wishing you all a Chag kasher v'sameach!



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

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