

# קהילה אהבת אחיכים

## Congregation Ahavat Achim



This bulletin is dedicated by Saragail Chessin Carpe in memory of her beloved father, Philip Chessin ה"ע, Aug. 25, 1904 - Feb. 17, 1995. His love, strength, honor and devotion was our security and foundation.

### שבת פרשת כי תצא SHABBAT PARSHAT KI TEITZEI 14 ELUL/AUGUST 25

Haftorah is both רנני עקרה (Isaiah 54:1-10) and that of Re'eh ענינה סוערה (Isaiah 54:11-55:5). Pirkei Avot Chap. 1 & 2. Final time for Kiddush Levanah of Elul is all Sat. night, Aug. 25, until 5:17 AM the next morning.

**FRIDAY NIGHT**  
**MINCHA - 7:00 PM**  
**CANDLE LIGHTING - 7:24 PM**  
**TZAIT - 8:27 PM**

**SATURDAY**  
**HASHKAMA - 8:20 AM**  
**SHACHARIT MAIN - 9:00 AM**  
**LAST KRIAT SHEMA - 9:37 AM**  
**GEMARA SHIUR - 6:10**  
**MINCHA - 7:10 PM**  
**SHKIA - 7:40 PM**  
**SHABBAT ENDS - 8:25 PM**

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

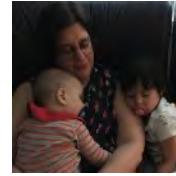
**BULLETIN INFORMATION**  
**TO REQUEST A BULLETIN**  
**ANNOUNCEMENT (BY 7:00 PM**  
**WEDNESDAY) OR DEDICATE A**  
**BULLETIN FOR \$36 (\$54 W/PHOTO),**  
**EMAIL SEPLOTNICK@GMAIL.COM**

נא לא לדבר בשעת התפילה  
PLEASE NO CONVERSATION DURING SERVICES



### WEEKDAY DAVENING INFORMATION

	Sunday (8/26)	Monday (8/27)	Tuesday (8/28)	Wednesday (8/29)	Thursday (8/30)	Friday (8/31)
<b>Earliest Talit</b>	<b>5:17 AM</b>	<b>5:18 AM</b>	<b>5:20 AM</b>	<b>5:21 AM</b>	<b>5:22 AM</b>	<b>5:23 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>1:31 PM</b>	<b>1:31 PM</b>	<b>1:31 PM</b>	<b>1:30 PM</b>	<b>1:30 PM</b>	<b>1:29 PM</b>
<b>Mincha - Maariv</b>	<b>7:20 PM</b>	<b>7:20 PM</b>	<b>7:20 PM</b>	<b>7:20 PM</b>	<b>7:20 PM</b>	<b>7:00 PM</b>
<b>Shkia</b>	<b>7:39 PM</b>	<b>7:37 PM</b>	<b>7:36 PM</b>	<b>7:34 PM</b>	<b>7:33 PM</b>	
<b>Tzait</b>	<b>8:24 PM</b>	<b>8:22 PM</b>	<b>8:21 PM</b>	<b>8:19 PM</b>	<b>8:18 PM</b>	



Kiddush is sponsored by Melanie Kwestel in honor of her becoming a PhD student. Rest up, then enjoy the new adventure!



Perek on the Lawn this Shabbat will be at the Sonnenblick abode, 6 Kershner Pl., at 5:30 PM. Ilana Schwitzer will be discussing Pirkei Avot. Children welcome, and parve ice cream will be available.



Start Elul off right helping to re-stock the Jewish Family Service Food Bank. Please pick up an empty bag in the shul lobby and return it full by September 4th.

- Please get your Rosh Hashana Scroll info in by Sept. 2 to Natasha Borsuk, 82 Garwood Rd., Fair Lawn, NJ 07410.
- Yomim Noraim are almost upon us. Email Marty Sonnenblick at [thegabbai@aol.com](mailto:thegabbai@aol.com) to arrange for High Holiday Seats.

### SHIUR FOR WOMEN

On Sept. 4, Rebetzin Chana Shestack will be giving her final shiur in the series entitled *Love in the Time of Nach: Exploring Relationships in Neviim and Ketuvim*, to take place at the Shestack residence, 18-19 Saddle River Rd., Tuesday night, 8:15 – 9:15 PM.



## Kiddush Information

- ❖ If you are around when the Rabbi says “על המהיה”, your assistance in clean up would be appreciated.
- ❖ To sponsor a Kiddush (\$1000/\$613/\$318 plus scotch) send an email to [gplotnick@aol.com](mailto:gplotnick@aol.com).

## Adult Education



- ❖ GEMARA SHIUR - One hour before Mincha, through the first Shabbat in November.
- ❖ DAYTIME TORAH VOYAGES - Thursdays at 2:00 PM.
- ❖ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- ❖ PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

## Men's Club

- ❖ Sept. 16 (Sunday) - Sylvia Latkin Sukkah Assembly, volunteers needed.
- ❖ Sept. 16 (Sunday) - Arbat Haminim (Lulav & Etrog) sale.
- ❖ Sept. 24 (Monday) - Sylvia Latkin Sukkah Take Down.
- ❖ October 28 (Sunday) - Avraham Groll from JewishGen.Org will discuss "History of Jews in Poland".



Babysitting on Rosh Hashanah will be from 10:30 AM - 2:00 PM, and on Yom Kippur from 10:30 AM - 3:00

PM. Parents must assure that their children are with the babysitters or are **sitting in the sanctuary!** Light nut-free snacks available!

## Gita Cooperwasser גיטה קופרוואסר

### Youth Program

- ❖ Youth groups are on hiatus until September!
- ❖ DO NOT DONATE ANY TOYS OR BOOKS UNLESS APPROVED IN ADVANCE BY THE YOUTH COMMITTEE. ITEMS LEFT IN THE CLASSROOMS WILL BE DISCARDED.



### Tot Shabbat

- ❖ On Hiatus!
- ❖ Sept. 1, **Play & Stay**, at the Wigod home, 15-26 Landzettel Way.



### Lost and Found

- ❖ If you find a pair of glasses please contact Ilana Schwitzer.

## Ahavat Achim Future Events

- ❖ Aug. 31 - Welcome Back at the End of Summer Dinner - Details to Come.
- ❖ Sept. 8 - Seudat Shilishit is sponsored by the Agress family on the Yahrzeit of Amy's father Ha'Rav Yisroel Yehuda Ben Ephraim Michal Ha'Levi Pruzansky זצ"ר.
- ❖ Sept. 22 - Kiddush is sponsored by the Goldberg family on the Yarhtzeit of Joan's father.
- ❖ Sept. 25 - Kiddush is sponsored by the Winchester family on the Yarhtzeit of Steve's mother Helen Winchester, Miriam Hendl bas Shimon זצ"ר.
- ❖ March 9 - Yachad/Yavneh Shabbaton

## Community Events

- ❖ **Yom Tov Food Auction**, supporting the Yoetzet Halacha Program, will be opened through August 26. To bid go to [Darchei Noam Food Auction](#).

## Points To Ponder

- ❖ (1st) Which famous figure from the Torah does the awful events of this aliyah seem to hearken back to?
- ❖ \*(2nd) [Shabat table] In discussing the laws of hashavat aveidah, returning a lost object, why does the Torah say (22:3) *lo tuchal l'hitalam*, you shouldn't be able to hide yourself when you find a lost object of your friend's, it could just say "lo hitalam" don't hide - as a standard commandment?
- ❖ (3rd) What halacha do we learn from the juxtaposition of shatnez (prohibition to wear mixed fibers) and tzitzit in this aliyah?
- ❖ (6th) The link between tzaraat and lashon hara (slander) comes from this aliyah - what is the connection?
- ❖ (7th) Two of the other daily rememberances are stated in this aliyah - what are they? (Bonus) Why would Hashem specifically want us to remember these?

- the way
- ❖ (7th) Remember that God took us out of Egypt. Remember what Amalek did to you on Mitzram. Miriam was stricken by tzaraat as a result of slandering Moshe.
  - ❖ (6th) The Torah says to be careful about tzaraat and remember what happened to Miriam. That you can wear linne tzitzit with wool strings!
  - ❖ (3rd) That you can wear linne tzitzit with wool strings!
  - ❖ (2nd) This is an example of mitzvah that is supposed to be internalized by general religious observance to the extent that it would be difficult not to fulfill this commandment - to return a lost object.
  - ❖ (1st) Yakovo - with loving Rachel over Leah and choosing Yosef over Reuvven and the subsequent tragedies

## Answers to Points To Ponder



Sisterhood Annual Coat Drive, for Center For Hope and Safety, will be Sunday, November 4 (Mitzvah Day in Bergen County), 9:00 AM - 5:00 PM, 36-02 Hale Pl., Fair Lawn. Gently worn, not torn, outer garments for all ages. For more info, contact Audrey at [bickelar@aol.com](mailto:bickelar@aol.com).

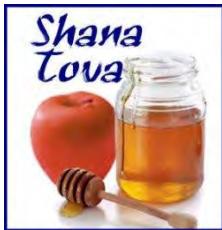


The Sisterhood is looking for vibrant dedicated women to take over its leadership reigns, shape it in accordance with their vision, and prepare it to serve the next generation of women in the shul. Please step up, speak to Aryeh, and let's keep the momentum going!



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 זצ"ר.





## *Congregation Ahavat Achim's Rosh Hashana Scroll*



Yes, please include me/us on the Rosh Hashana Scroll.

Please PRINT my/our name(s) as follows:

---

Cost for Inclusion in the Scroll is \$10 per family

Please return this form and your check to:

**Natasha Borsuk  
82 Garwood Road  
Fair Lawn, NJ 07410  
nbnadler@gmail.com  
917-796-9933**

Please make your check payable to SISTERHOOD OF AHAVAT ACHIM.  
Kindly respond by September 2nd. Thank you for your participation.

*May Hashem grant us all a happy, healthy & peaceful New Year.*



**AHAVAT ACHIM ORTHODOX  
CONGREGATION OF FAIR LAWN  
18-25 Saddle River Road  
Fair Lawn, New Jersey 07410**

July 20, 2018

Dear shul member,

Yes it's that time again. In preparation for the Yomim Noraim, High Holy Days, I would like to establish the seating requirements so that members have the opportunity to choose their seats. Members wishing to retain their Shabbos seats may do so if their reservation is received no later than **Sunday, August 26th.**

Once again it will be the policy of the shul to provide free seats to children of members from first grade through Bar/Bat Mitzvah. Only after these requests are handled will seats be sold to non-members.

**As per shul policy, all families must have their June 30, 2018 outstanding balances paid in full before reservations for High Holy Day seats can be accepted.**

**Note: Associates are not entitled to member's rates.**

I would greatly appreciate and strongly urge you to take a few moments to complete the attached form and return it to me as soon as possible. Your prompt response will assist me in more efficient planning and also avoid disappointment. **The deadline again is Sunday, August 26 2018.**

Please return this form to me at: 6 Kershner Place  
Fair Lawn, New Jersey 07410

or E-mail your response to me at: [thegabbai@aol.com](mailto:thegabbai@aol.com).

If you have any questions please call me at 791-8775. Thank you for your cooperation.

Sincerely,

Marty Sonnenblick  
Gabbai

# Rosh Hashanah-Yom Kippur 5779 (2018)

Family Name \_\_\_\_\_  I plan to be here on Rosh Hashanah  
 I plan to be here on Yom Kippur \_\_\_\_\_

A name must be filled in for every seat request	Male/Female	Adult Member and child 22 years and above	Child or grandchild of Member over Bar/Bat Mitzvah to 22 years old	Child or grandchild of Member 1 <sup>st</sup> grade to Bar/Bat Mitzvah	Guest of Member (excluding Fair Lawn residents)	Adult Non-Member	Non member's child bar/bat mitzvah to 22 years old	Non member's child under bar/bat mitzvah
Price		\$150	\$75	\$0	\$175	\$250	\$125	\$75

\*\*\*\*Associates pricing Adults-\$200

Bar/Bat Mitzvah-22 years old-\$100

1<sup>st</sup> grade-Bar/bat Mitzvah-\$50

Please return this form to: Marty Sonnenblick

6 Kershner Place  
 Fair Lawn, New Jersey 07410

Or Email to: [Thegabbai@AOL.com](mailto:Thegabbai@AOL.com)

In case of financial hardship or special circumstances, please speak in confidence with the President, Aryeh Brenenson.

Please note: Associates are not entitled to members rates.



Stop by Ahavat Achim for a reusable grocery bag.  
Fill it with unopened, unexpired and food items.

Items needed include:

Canned Items: fruits, vegetables, soups, beans, tuna/sardines, tomato sauce; Spices: salt/ pepper; Broths: chicken, meat; Pasta; Kosher Mac n' Cheese; Rice; Cereal; Oatmeal; Shelf Stable Milk; Kosher Grape Juice; Toilet Paper; Paper Towels; Toothpaste; Soap: Bars/ Liquid; Shampoo/ Conditioner ; Deodorant

Please return the full bag to our shul by Tuesday, September 4th.  
We thank you in advance for your participation in this most important mitzvah.

For more information on  
**Jewish Family & Children's Services of Northern New Jersey**  
please call 201-837-9090 or visit [www.jfcnnj.org](http://www.jfcnnj.org)

**Rebbetzin Chana Shestack  
and Congregation Ahavat Achim  
Present a Series of Shiurim for Women**

*Love in the time of Nach:  
Exploring Relationships  
in Neviim and Ketuvim*

Tuesday, July 31

Tuesday, August 14

Tuesday, September 4

8:15 - 9:15 PM

At the home of Rabbi Ely and Chana Shestack  
18-19 Saddle River Road  
Fair Lawn

*This series and free to open to all women in the community.  
For more information, email [info@ahavatachim.org](mailto:info@ahavatachim.org).*

# COVENANT & CONVERSATION

LIFE-CHANGING IDEAS IN THE PARSHA WITH RABBI SACKS



[www.rabbisacks.org](http://www.rabbisacks.org)

@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 zt"l. 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

## Social Capital & Fallen Donkeys

Ki Teitse 2018 / 5778

Many years ago, Elaine and I were being driven to the Catskills, a long-time favourite summer getaway for Jews in New York, and our driver told us the following story: One Friday afternoon, he was making his way to join his family in the Catskills for Shabbat when he saw a man wearing a yarmulke, bending over his car at the side of the road. One of the tires was flat, and he was about to change the wheel.

Our driver told us that he pulled over to the roadside, went over to the man, helped him change the wheel, and wished him “Good Shabbos.” The man thanked him, took his yarmulke off and put it in his pocket. Our driver must have given him a quizzical look, because the man turned and explained: “Oh, I’m not Jewish. It’s just that I know that if I’m wearing one of these” – he gestured to the yarmulke – “someone Jewish will stop and come to help me.”

I mention this story because of its obvious relevance to the command in today’s parsha: “Do not see your kinsman’s donkey or his ox fallen on the road and ignore it. Help him lift it up” (Deut. 22:4). On the face of it, this is one tiny detail in a parsha full of commands. But its real significance lies in telling us what a covenant society should look like. It is a place where people are good neighbours, and are willing to help even a stranger in distress. Its citizens care about the welfare of others. When they see someone in need of help, they don’t walk on by.

The sages debated the precise logic of the command. Some held that it is motivated by concern for the welfare of the animal involved, the ox or the donkey, and that accordingly tsa’ar ba’alei hayyim, prevention of suffering to animals, is a biblical command.<sup>1</sup> Others, notably the Rambam, held that it had to do with the welfare of the animal’s owner, who might be so distressed that he came to stay with the animal at a risk to his own safety<sup>2</sup> – the keyword here being “on the road.” The roadside in ancient times was a place of danger.

<sup>1</sup> See Baba Metzia 31a.

<sup>2</sup> Mishneh Torah, Hilkhot Rotze’ach, 13:2, 14.

Equally the sages discussed the precise relationship between this command and the similar but different one in Exodus (23:5): “If you see your enemy’s donkey fallen under its load, do not pass by. Help him load it.” They said that, all other things being equal, if there is a choice between helping an enemy and helping a friend, helping an enemy takes precedence since it may “overcome the inclination”, that is, it may help end the animosity and turn an enemy into a friend.<sup>3</sup> This, the ethic of “help your enemy” is a principle that works, unlike the ethic of “love your enemy” which has never worked and has led to some truly tragic histories of hate.

In general, as the Rambam states, one should do for someone you find in distress what you would do for yourself in a similar situation. Better still, one should put aside all considerations of honour and go “beyond the limit of the law.” Even a prince, he says, should help the lowliest commoner, even if the circumstances do not accord with the dignity of his office or his personal standing.<sup>4</sup>

All of this is part of what sociologists nowadays call social capital: the wealth that has nothing to do with money and everything to do with the level of trust within a society – the knowledge that you are surrounded by people who have your welfare at heart, who will return your lost property (see the lines immediately prior to the fallen donkey: Deut. 22:1-3), who will raise the alarm if someone is breaking into your house or car, who will keep an eye on the safety of your children, and who generally contribute to a “good neighbourhood,” itself an essential component of a good society.

The man who has done more than anyone else to chart the fate of social capital in modern times is Harvard sociologist Robert Putnam. In a famous article, ‘Bowling Alone’ and subsequent book of the same title,<sup>5</sup> he drew attention to the sharp loss of social capital in modern times. It was symbolised by the fact that more people than ever were going ten-pin bowling, but fewer than ever were joining bowling teams: hence ‘bowling alone,’ which seemed to epitomise the individualism of contemporary society and its corollary: loneliness.

**“Wealth that has nothing to do with money and everything to do with the level of trust within a society.”**

Ten years later, in an equally fascinating study, American Grace,<sup>6</sup> he argued that in fact social capital was alive and well in the United States, but in specific locations, namely religious communities: places of worship that still bring people together in shared belonging and mutual responsibility.

His extensive research, carried out throughout the United States between 2004 and 2006, showed that frequent church- or synagogue-goers are more likely to give money to charity, regardless of whether the charity is religious or secular. They are also more likely to do voluntary work for a charity, give money to a homeless person, give excess change back to a shop assistant, donate blood, help a neighbour with housework, spend time with someone who is feeling depressed, allow another driver to cut in front of them, offer a seat to a stranger, or help someone find a job. Religious Americans are measurably more likely than

<sup>3</sup> Baba Metzia 32b; see also Tosafot, Pesachim 113b.

<sup>4</sup> Hilkhot Rotzeach 13:4.

<sup>5</sup> Robert Putnam, *Bowling Alone: the Collapse and Revival of American Community*. New York: Simon & Schuster, 2000.

<sup>6</sup> Robert Putnam, David E. Campbell, and Shaylyn Romney Garrett, *American Grace: How Religion Divides and Unites Us*. New York, NY: Simon & Schuster, 2010.

their secular counterparts to give of their time and money to others, not only within but also beyond their own communities.

Regular attendance at a house of worship turns out to be the best predictor of altruism and empathy: better than education, age, income, gender or race. Religion creates community, community creates altruism, and altruism turns us away from self and toward the common good. Putnam goes so far as to speculate that an atheist who went regularly to church (perhaps because of a spouse) would be more likely to volunteer in a soup kitchen than a believer who prays alone. There is something about the tenor of relationships within a religious community that makes it an ongoing tutorial in citizenship and good neighbourliness.

At the same time one has to make sure that ‘religiosity’ does not get in the way. One of the cruellest of all social science experiments was the “Good Samaritan” test organised, in the early 1970s, by two Princeton social psychologists, John Darley and Daniel Batson.<sup>7</sup> The well known parable tells the story of how a priest and a Levite failed to stop and help a traveler by the roadside who had been attacked and robbed, while a Samaritan did so. Wanting to get to the reality behind the story, the psychologists recruited students from Princeton Theological Seminary and told them they were to prepare a talk about being a minister. Half were given no more instructions than that. The other half were told to construct the talk around the Good Samaritan parable.

They were then told to go and deliver the talk in a nearby building where an audience was waiting. Some were told that they were late, others that if they left now they would be on time, and a third group that there was no need to hurry. Unbeknown to the students, the researchers had positioned, directly on the students’ route, an actor playing the part of a victim slumped in a doorway, moaning and coughing – replicating the situation in the Good Samaritan parable.

You can probably guess the rest: preparing a talk on the Good Samaritan had no influence whatever on whether the student actually stopped to help the victim. What made the difference was whether the student had been told he was late, or that there was no hurry. On several occasions, a student about to deliver a talk on the Good Samaritan, “literally stepped over the victim as he hurried on his way.”

The point is not that some fail to practice what they preach.<sup>8</sup> The researchers themselves simply concluded that the parable should not be taken to suggest that Samaritans are better human beings than priests or Levites, but rather, it all depends on time and conflicting duties. The rushed seminary students may well have wanted to stop and help, but were reluctant to keep a whole crowd waiting. They may have felt that their duty to the many overrode their duty to the one.

The Princeton experiment does, though, help us understand the precise phrasing of the command in our parsha: “Do not see ... and ignore.” Essentially it is telling us to slow down when you see someone in need. Whatever the time pressure, don’t walk on by.

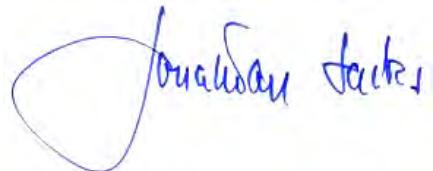
---

<sup>7</sup> Darley, J. M., & Batson, C. D. (1973). ‘From Jerusalem to Jericho: A study of situational and dispositional variables in helping behavior,’ *Journal of Personality and Social Psychology*, 27(1), 100-108.

<sup>8</sup> Tosefta Yevamot 8:7; Bavli, Yevamot 63b.

Think of a moment when you needed help and a friend or stranger came to your assistance. Can you remember such occasions? Of course. They linger in the mind forever, and whenever you think of them, you feel a warm glow, as if to say, the world is not such a bad place after all. That is the life-changing idea: Never be in too much of a rush to stop and come to the aid of someone in need of help. Rarely if ever will you better invest your time. It may take a moment but its effect may last a lifetime. Or as William Wordsworth put it: "The best portion of a good man's life: his little, nameless, unremembered acts of kindness and of love."<sup>9</sup>

Shabbat Shalom.



### LIFE-CHANGING IDEA #44

Never be in too much of a rush to stop and come to the aid of someone in need of help.

### LIFE-CHANGING IDEAS IN SEFER DEVARIM

- **DEVARIM:** If you seek to change someone, make sure that you are willing to help them when they need your help, defend them when they need your defence, and see the good in them, not just the bad.
- **VA'ETCHANAN:** To make love undying, build around it a structure of rituals.
- **EIKEV:** Listening is the greatest gift we can give to another human being.
- **RE'EH:** Never define yourself as a victim. There is always a choice, and by exercising the strength to choose, we can rise above fate.
- **SHOFTIM:** To lead is to serve. The greater your success, the harder you have to work to remember that you are there to serve others; they are not there to serve you.
- **KI TEITSE:** Never be in too much of a rush to stop and come to the aid of someone in need of help.

### \* \* DON'T MISS: Rabbi Sacks' new BBC radio series on 'Morality in the 21st Century' \* \*

Starting on Monday 3rd September, Rabbi Sacks will be presenting a five-part series on BBC Radio 4 which explores morality in the 21st century. Over the daily episodes Rabbi Sacks and a host of expert contributors will explore topics that include ideas around moral responsibility and who still has it; the impact of social media on young people; Artificial Intelligence and the future of humanity; the impact of individualism and multiculturalism on communities and who young people see as their moral role models. Each programme will be broadcast between 9am and 9.45am (UK time) and will be available on the BBC Radio 4 website afterwards. The series will also be available internationally as a podcast together with the extended interviews with the other contributors. More details to follow.

BBC  
RADIO




The Office of Rabbi Sacks

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)

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

<sup>9</sup> Wordsworth, 'Lines written a few miles above Tintern Abbey.'