



שבת פרשת נצבים
SHABBAT PARSHAT NITZAVIM
 28 ELUL/SEPTEMBER 8
 Haftorah is Isaiah 61:10-63:9 (שוש אשיש). We do not bless the month of Tishrei. Pirkei Avot Chaps. 5 & 6.

FRIDAY NIGHT
MINCHA - 7:00 PM
CANDLE LIGHTING - 7:01 PM
TZAIT - 8:04 PM

SATURDAY
HASHKAMA - 8:00 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:42 AM
GEMARA SHIUR - 5:45 PM
MINCHA - 6:45 PM
SHKIA - 7:18 PM
SHABBAT ENDS - 8:03 PM

ראש השנה
ROSH HASHANAH
 1 & 2 TISHREI, SEPTEMBER 10 & 11

SUNDAY NIGHT
CANDLE LIGHTING - 6:58 PM
MINCHA - 7:00 PM
TZAIT - 8:01 PM

MONDAY
SHACHARIT MAIN - 7:45 AM
LAST KRIAT SHEMA - 9:42 AM
MINCHA/TASHLICH - 6:35 PM
SHKIA - 7:14 PM
MAARIV - 7:40 PM
CANDLE LIGHTING - AFTER 7:59 PM


TUESDAY
SHACHARIT MAIN - 7:45 AM
LAST KRIAT SHEMA - 9:43 AM
MINCHA - 6:55 PM
SHKIA - 7:13 PM
MAARIV/HAVDALAH - 7:58 PM


נא לא לדבר בשעת התפילה
 PLEASE NO CONVERSATION DURING SERVICES




WEEKDAY DAVENING INFORMATION


	Sunday (9/9)	Monday (9/10)	Tuesday (9/11)	Wednesday (9/12)	Thursday (9/13)	Friday (9/14)
Fast Begins				5:22 AM		
Earliest Talit	5:33 AM			5:37 AM	5:38 AM	5:39 AM
Shacharit	7:30 AM			5:45 AM	5:45 AM	5:45 AM
Gedolah	1:25 PM			1:24 PM	1:23 PM	6:55 PM
Mincha - Maariv	7:00 PM			6:40 PM	6:55 PM	6:55 PM
Shkia				7:11 PM	7:09 PM	
Fast Ends				7:51 PM		
Tzait				7:56 PM	7:54 PM	



 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 ז"ל.

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!



 Upcoming topics for the Yamim Noaraim:
 ☆ Netzavim: "But Here You Are Standing There: The Power of Community"
 ☆ Rosh Hashana 1: "Faith: Coronation as a Part of Repentance"
 ☆ Rosh Hashana 2: "Doubt: To Question or Not to Question, Is that the Question?"
 ☆ Shabbat Shuva: Cognitive Behavioral Teshuva: Can Therapy Supplement or Enhance Teshuva?
 ☆ Yom Kippur - Kol Nidrei: "YOLO/It's My Life: Making Meaning Means Taking Action"
 ☆ Yom Kippur Day: "The Confounding Element of Teshuva: Confession"
 ☆ Yom Kippur Ne'ilah: "Mercy: Mine, Yours, and Ours"

Kiddush Information

- ☆ If you are around when the Rabbi says “על המחיה”, your assistance in clean up would be appreciated.
- ☆ To sponsor a Kiddush (\$1000/\$613/\$318 plus scotch) send an email to 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^{ת"ע} Sukkah Assembly, volunteers needed.
- ☆ Sept. 16 (Sunday) - Arbat Haminim (Lulav & Etrog) sale.
- ☆ Sept. 24 (Monday) - Sukkah Hop! To volunteer your Sukkah, contact Elliot at MensClub@AhavatAchim.Org.
- ☆ October 28 (Sunday) - Avraham Groll from JewishGen.Org will discuss "History of Jews in Poland".

Gita Cooperwasser^{ת"ע}

Youth Program

- ☆ Youth groups are back, starting at 10:00 AM!
- ☆ Oct. 14 - Apple picking, petting zoo and hayride extravaganza, meeting at 10:30 AM at Demarest Farms, Hillsdale, NJ. For more info, email programmingaa@gmail.com.



Tot Shabbat

- ☆ 10:40 AM, with special story time reader Ilana Schwitzer.




Ahavat Achim Future Events

- ☆ Sept. 22 - Kiddush is sponsored by the Goldberg family on the Yahrtzeit of Joan's father.
- ☆ Sept. 25 - Kiddush is sponsored by the Winchester family on the Yahrtzeit of Steve's mother Helen Winchester, Miriam Hendl bas Shimon^{ת"ע}
- ☆ Sept. 29 - Seudat Shilishit is sponsored by the Brooks family in memory of Michele's father, צבי בן יהודה, Herman Plotnik^{ת"ע}.
- ☆ March 9 - Yachad/Yavneh Shabbaton

Community Events

- ☆ N/A



You can help Ahavat Achim's finances and it won't cost you a cent! Just make your 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.

Points To Ponder

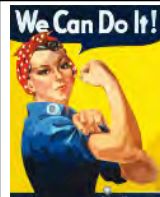
- ☆ (1st-2nd) Why does Hashem want ALL of the Jewish people standing there to seal the covenant with them?
- ☆ (3rd) Commentaries (see Rashi) discuss the implication of the dots above the words "lanu ulvneinu" (29:28), but what is the imperative created by this verse on a simple/literal (pshat) level?
- ☆ (6th) **Shabbat Table Discussion:** Is the Torah meant to be hard? (see the 6th aliyah for ideas)
- ☆ (7th) What critical aspect of teshuva is implied in this aliyah?

Answers to Points To Ponder

- ☆ (1st-2nd) To establish the covenant for future generations as well as those in attendance
- ☆ (3rd) Communal responsibility for each other public adherence to Jewish law.
- ☆ (7th) There are a few answers, but one is the need to choose - no one can make you change, it's a personal choice to do teshuva (30:18-19)



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.



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!

IN TISHREI WE REMEMBER . . .



NAME	HEBREW DATE	CANDLE EVENING OF	DEDICATOR	RELATIONSHIP
Starinsky-Kutovsky Family	1	September 9	Seymour Wigod	Family
Jerry Pruzansky	2	September 10	Amy Agress	Father
Andzia Zuckerberg	6	September 14	Sophie Infield	Mother
Lenore Bickel	9	September 17	Jack Bickel	Mother
David & Augusta Cahn Maier	10	September 18	Audrey Bickel	Grandparents
Sofie Maier & Children	10	September 18	Audrey Bickel	Great-Grandmother & Family
Blanche Mueller	11	September 19	Joyce Heller	Mother
Nathan Arthur Weinflash	11	September 19	Joan Goldberg	Father
Herschel Israel Frankel	13	September 21	Elyce Smedresman	Uncle
Ronald Heller	13	September 21	Joyce Heller	Husband
Helen Wincheshter	16	September 24	Steve Winchester	Mother
Walter A. Rothschild	19	September 27	Audrey Bickel	Father
Philip Goldberg	20	September 28	Barry Goldberg	Father
Ellen Hope Rosenberg	21	September 29	Joyce Heller	Sister
Shmuel Sevek Adler	22	September 30	Gideon Adler	Father
Max Smedresman	22	September 30	Steve Smedresman	Father
Max Heller	26	October 4	Joyce Heller	Father-In-Law
Musia Krakow	26	October 4	Seymour Wigod	Aunt



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 with a plaque for \$300 for members and \$450 for non-members. We will also endeavor to send you written notice of an upcoming yahrzeit, mention your loved one's name during the public Yizkor and list the yahrzeit in the Bulletin once a year. For more information, email Larry at lardavbern@gmail.com.

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.

Mishebayrach

If you've made a Mishebayrach 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^{ת"ב} Social Hall

Please contact Ben Lang at bmmnpl@aol.com to book the David Schwitzer^{ת"ב} Social Hall for an event or special occasion. \$250 per simcha (members)/\$325 for Associates/\$400 paid in advance for non-members, plus the cost of any additional clean up (plus a \$150 security/cleaning deposit refunded when the social hall is returned in the condition it started in). Private caterers must be approved in advance by the Rabbi.

Men's Club

Please contact Elliot Greene at MensClub@AhavatAchim.Org to join the Men's Club.

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

EREV ROSH HASHANAH

Candle-lighting Brachot are "להדליק נר של יום טוב" and "שהחיינו".

א' דראש השנה

FIRST NIGHT ROSH HASHANAH

First night, after services we bless each other with: "לשנה טובה תכתב" and "ותחתם", "May you be inscribed and sealed for a good year". According to the Vilna Gaon we do not say "ותחתם" ('and sealed') on Rosh HaShanah.

At home to symbolize a sweet year we dip challah in honey. We also dip a piece of apple in honey and eat it after making the Bracha פרי העץ. We then say, "May it be Your will our G-D and G-D of our fathers that You renew for us a good, sweet year." Other symbolic foods are eaten such as meat of a ram's head, or the head of a fish or fowl, followed by statements like, "May it be Your will that we be raised high and proud like the head and not lowly like the tail." We eat grated carrots (Yiddish word for carrots 'Mehren' can be translated as multiplying) and say, "May it be Your will that we be fruitful and multiply" and "May it be Your will that our merits increase."

ב' דראש השנה

SECOND NIGHT ROSH HASHANAH

It is proper for women to wear a new garment or display a new fruit at candle-lighting so that the שהחיינו applies to these as well (do not eat the fruit before Kiddush). On the second night bring to the table a new fruit or wear a new garment so that the Bracha שהחיינו that we recite at the end of Kiddush applies to these as well. (If one forgot to prepare a new fruit or garment he may still make the שהחיינו).

תקיעת שופר

SOUNDING THE SHOFAR - BOTH DAYS

Before sounding the Shofar, we recite "למנצח" (Psalm 47) seven times, followed by the verses whose first letters spell out "קרע שטן" "destroy Satan." The Baal T'kiah makes the Brachot: "לשמע קול שופר" and "שהחיינו" bearing in mind that the Brachot and sounding the Shofar also are on behalf of all those listening. Baal T'kiah blows three sets each of תשר"ת, תש"ת, and תר"ת. **ONE ABSOLUTELY MUST NOT TALK DURING THE FIRST THIRTY SOUNDS, AND EVEN AFTERWARDS ONE MAY NOT TALK UNTIL THE CONCLUSION OF ALL ONE HUNDRED SOUNDS AT THE END OF SERVICES UNLESS ABSOLUTELY NECESSARY.** After the first thirty blasts the Baal T'kiah leads the congregation in: אשרי; and לדוד. We return the Sifrei Torah to the ark.) One may not eat before hearing the Shofar sounded. However, if one feels weak, he may make Kiddush and taste some food immediately after the first thirty blasts – the תקיעות דמיושב. **THE PROHIBITION AGAINST SPEAKING DURING THE CHAZZAN'S REPETITION OF SHEMONEH ESREI IS A VERY SERIOUS ONE.**

צ'ום גדלי

FAST OF GEDALIAH

SEPTEMBER 12, 3 TISHREI

The fast is observed from 5:22 AM until 7:51 PM. The cantor includes the prayer Anenu in the repetition of the Shachrit amidah. At Shacharit Thirteen Divine Attributes are said - Passages of Vayechal are read from the Torah (Shmot 32: 14 & 34: 1-10).

MISCELLANEOUS

Ahavat Achim Membership/ Hospitality

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

Bikkur Cholim/Chesed Committee

If someone needs a visit/assistance, contact Sara at saralevine06@gmail.com or Mary Lisa 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 except as part of the bulletin's dedication (a \$36 cost - \$54 with photo).

Numbers & Info

☆ ERUV – To subscribe for updates, email fairlawneruv@groups.io. Check status at <https://groups.io/g/fairlawneruv> or call 201-254-9190.

☆ MIKVAH – 201-796-0350. At Shomrei Torah, 9 PM–10:30 PM, Motzei Shabbat from 1¼ hours after Shabbat ends for 1½ hours. Kaylim Mikvah: Sun. 10 AM–3 PM

☆ TWITTER: [AhavatAchimFL](https://twitter.com/AhavatAchimFL)

☆ FACEBOOK: facebook.com/groups/ahavat.achim/

☆ INSTAGRAM: instagram.com/ahavatachimfl/?hl=en

☆ FLICKR: flickr.com/photos/ahavatachim/albums

Shul Calendar

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



Join us for a family fun
Sunday of apple picking, a
petting zoo and a hayride

Sunday, October 14, 2018
Meeting at the farm 10:30 AM

Demarest Farms
244 Wierimus Rd,
Hillsdale, NJ 07642



Tot Shabbat Parents & Me:

For kids 5 and under
Starting at 10:40 AM

STORY TIME, TEFILLAH, SHABBAT SONGS
AND FREE PLAY



קהילת
אהבת אחים
Congregation
Ahavat Achim
Fair Lawn, NJ





Info: totshabbataa@gmail.com

COVENANT & CONVERSATION

LIFE-CHANGING IDEAS IN 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 Divienne Wohl ז"ל. Maurice was a visionary philanthropist on a vast scale, driven throughout his life by a sense of Jewish responsibility. Divienne 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 World is Waiting For You

Nitzavim 2018 / 5778

Something remarkable happens in this week's parsha, almost without our noticing it, that changed the very terms of Jewish existence, and has life-changing implications for all of us. Moses renewed the covenant. This may not sound dramatic, but it was.

Thus far, in the history of humanity as told by the Torah, God had made three covenants. The first, in Genesis 9, was with Noah, and through him, with all humanity. I call this the covenant of human solidarity. According to the sages it contains seven commands, the sheva mitzvot bnei Noach, most famous of which is the sanctity of human life: "He who sheds the blood of man, by man shall his blood be shed, for in the image of God did God make man" (Gen. 9:6).

The second, in Genesis 17, was with Abraham and his descendants: "When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am God Almighty. Walk before Me and have integrity, and I will grant My covenant between Me and you ... I will establish My covenant between Me and you and your descendants after you throughout the generations as an eternal covenant.'" That made Abraham the father of a new faith that would not be the faith of all humanity but would strive to be a blessing to all humanity: "Through you all the families of the earth will be blessed."

The third was with the Israelites in the days of Moses, when the people stood at Mount Sinai, heard the Ten Commandments and accepted the terms of their destiny as "a kingdom of priests and a holy nation."

Who, though, initiated these three covenants? God. It was not Noah, or Abraham, or Moses, or the Israelites who sought a covenant with God. It was God who sought a covenant with humanity.

There is, though, a discernible change as we trace the trajectory of these three events. From Noah, God asked no specific response. There was nothing Noah had to do to show that he accepted the terms of covenant. He now knew that there are seven rules governing acceptable human behaviour, but God asked for no positive covenant-ratifying gesture. Throughout the process Noah was passive.

From Abraham, God did ask for a response – a painful one. “This is My covenant which you shall keep between Me and you and your descendants after you: every male among you shall be circumcised. You must circumcise the flesh of your foreskin. This shall be the sign of the covenant between Me and you” (Gen., 17:10-11). The Hebrew word for circumcision is *milah*, but to this day we call it *brit milah* or even, simply, *brit* – which is, of course, the Hebrew word for covenant. God asks, at least of Jewish males, something very demanding: an initiation ceremony.

From the Israelites at Sinai God asked for much more. He asked them in effect to recognise Him as their sole sovereign and legislator. The Sinai covenant came not with seven commands as for Noah, or an eighth as for Abraham, but with 613 of them. The Israelites were to incorporate God-consciousness into every aspect of their lives. So, as the covenants proceed, God asks more and more of His partners, or to put it slightly differently, He entrusts them with ever greater responsibilities.

Something else happened at Sinai that had not happened before. God tells Moses to announce the nature of the covenant before making it, to see whether the people agree. They do so no less than three times: “Then the people answered as one, saying, ‘All that the Lord has spoken we will do’” (Ex. 19:7). “The people all responded with a single voice, ‘We will do everything the Lord has spoken’” (Ex. 24:3). “The people said, ‘All that the Lord has spoken we will do and heed’” (Ex. 24:7).

This is the first time in history that we encounter the phenomenon enshrined in the American Declaration of Independence, namely “the consent of the governed.” God only spoke the Ten Commandments after the people had signalled that they had given their consent to be bound by His word. God does not impose His rule by force.¹ At Sinai, covenant-making became mutual. Both sides had to agree.

So the human role in covenant-making grows greater over time. But Nitzavim takes this one stage further. Moses, seemingly of his own initiative, renewed the covenant:

“This is the first time in history that we encounter the phenomenon of ‘the consent of the governed.’”

All of you are standing today before the Lord your God— your leaders, your tribes, your elders and officials, all the men of Israel, your children, your wives, the strangers in your camp, from woodcutter to water-drawer — to enter into the covenant of the Lord your God and its oath, which the Lord your God is making with you today, to establish you today as His people, that He may be your God, as He promised you and swore to your ancestors, Abraham, Isaac and Jacob. (Deut. 29:9-12)

¹ Of course, the Babylonian Talmud argues that at Sinai God did impose the covenant by force, namely by “suspending the mountain” over the people’s heads. But the Talmud then immediately notes that “this constitutes a fundamental challenge to the authority of the Torah” and concludes that the people finally accepted the Torah voluntarily “in the days of Ahasuerus” (Shabbat 88a). The only question, therefore, is: when was there free consent?

This was the first time that the covenant was renewed, but not the last. It happened again at the end of Joshua's life (Josh. 24), and later in the days of Jehoiada (2 Kings 11:17), Hezekiah (2 Chron. 29) and Josiah (1 Kings 23:1-3; 2 Chron. 34:29-33). After the Babylonian exile, Ezra and Nehemiah convened a national gathering to renew the covenant (Nehemiah 8). But it happened first in today's parsha.

It happened because Moses knew it had to happen. The terms of Jewish history were about to shift from Divine initiative to human initiative. This is what Moses was preparing the Israelites for in the last month of his life. It is as if he had said: Until now God has led – in a pillar of cloud and fire – and you have followed. Now God is handing over the reins of history to you. From here on, you must lead. If your hearts are with Him, He will be with you. But you are now no longer children; you are adults. An adult still has parents, as a child does, but his or her relationship with them is different. An adult knows the burden of responsibility. An adult does not wait for someone else to take the first step.

That is the epic significance of Nitzavim, the parsha that stands almost at the end of the Torah and that we read almost at the end of the year. It is about getting ready for a new beginning: in which we act for God instead of waiting for God to act for us.

Translate this into human terms and you will see how life-changing it can be. Many years ago, at the beginning of my rabbinical career, I kept waiting for a word of encouragement from a senior rabbinical figure. I was working hard, trying innovative approaches, seeking new ways of getting people engaged in Jewish life and learning. You need support at such moments because taking risks and suffering the inevitable criticism is emotionally draining. The encouragement never came. The silence hurt. It ate, like acid, into my heart.

Then in a lightning-flash of insight, I thought: what if I turn the entire scenario around. What if, instead of waiting for Rabbi X to encourage me, I encouraged him? What if I did for him what I was hoping he would do for me? That was a life-changing moment. It gave me a strength I never had before.

I began to formulate it as an ethic. Don't wait to be praised: praise others. Don't wait to be respected: respect others. Don't stand on the sidelines, criticising others. Do something yourself to make things better. Don't wait for the world to change: begin the process yourself, and then win others to the cause. There is a statement attributed to Gandhi (actually he never said it², but in a parallel universe he might have done): 'Be the change you seek in the world.' Take the initiative.

That was what Moses was doing in the last month of his life, in that long series of public addresses that make up the book of Devarim, culminating in the great covenant-renewal ceremony in today's parsha. Devarim marks the end of the childhood of the Jewish people. From there on, Judaism became God's call to human responsibility. For us, faith is not waiting for God. Faith is the realisation that God is waiting for us.

Hence the life-changing idea: Whenever you find yourself

**“Don't wait to be praised:
praise others.”**

² See Brian Morton, 'Falsely words were never spoken,' New York Times, 29 August 2011. The closest he came was, "If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. ... We need not wait to see what others do."

distressed because someone hasn't done for you what you think they should have done, turn the thought around, and then do it for them. Don't wait for the world to get better. Take the initiative yourself. The world is waiting for you.

Shabbat Shalom



LIFE-CHANGING IDEA #46

Don't wait for the world to get better. Take the initiative yourself. The world is waiting for you.

**** NEW: Rabbi Sacks' new BBC radio series on 'Morality in the 21st Century' ****

Rabbi Sacks' five-part series on 'Morality in the 21st Century' was broadcast this week on BBC Radio. The five programmes focused on issues such as 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.



In each programme, Rabbi Sacks engaged in conversation about these issues with a range of public figures such as Melinda Gates, Jordan Peterson, David Brooks, Steven Pinker and others, together with students from British schools. **The complete series is now available internationally as a podcast that includes the five programmes as well as extended interviews with the contributors. Subscribe to 'Morality in the 21st Century' wherever you get your podcasts.**

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.
- **KI TAVO:** Make sure the story you tell is one that speaks to your highest aspirations, and tell it regularly.
- **NITZAVIM:** Don't wait for the world to get better. Take the initiative yourself. The world is waiting for you.



Jonathan Sacks
The Office of Rabbi Sacks

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

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