



שבת פרשת אמור

SHABBAT PARSHAT EMOR
13 IYAR - MAY 18

Haftorah is Ezekiel 44:15-31. No צדקתך צדק.
Pirkei Avot Chapter 3. Final time for Kiddush
Levanah of Iyar is tonight, motzei Shabbat.

FRIDAY NIGHT

MINCHA/MAARIV - 7:00 PM
CANDLE LIGHTING - 7:51 PM
TZAIT - 8:54 PM

SATURDAY

HASHKAMA - 8:15 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:14 AM
GEMARA SHIUR - 6:35 PM
MINCHA - 7:20- PM
SHKIA - 8:10 PM
MAARIV/HAVDALAH - 8:55 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 OR TO DEDICATE A
BULLETIN FOR \$36 (\$54 W/PHOTO),
EMAIL SEPLOTNICK@GMAIL.COM

פסח שני / PESACH SHENI
14 IYAR - SUNDAY, MAY 19

No Tachanun.

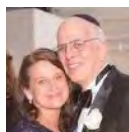
WEEKDAY DAVENING INFORMATION

	Sunday (5/19)	Monday (5/20)	Tuesday (5/21)	Wednesday (5/22)	Thursday (5/23)	Friday (5/24)
Earliest Talit	4:30 AM	4:29 AM	4:28 AM	4:27 AM	4:26 AM	4:25 AM
Shacharit	8:15 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
Gedolah	1:30 PM	1:30 PM	1:30 PM	1:30 PM	1:30 PM	1:30 PM
Mincha - Maariv	7:55 PM	7:55 PM	7:55 PM	7:55 PM	7:55 PM	7:00 PM
Shkia	8:11 PM	8:12 PM	8:13 PM	8:14 PM	8:15 PM	
Tzait	8:56 PM	8:57 PM	8:58 PM	8:59 PM	9:00 PM	



Suedah Shlishit is sponsored by Kira & Andrew Wigod in honor of Mental Health Awareness Month, with an interactive discussion with mental health professionals Kira Batist-Wigod, LCSW; Andrea Riskin, PsyD; and Aliza Kaplan, LSW; with Rabbi Ely Shestack, LSW, moderating.

Perek on the Lawn at the Brenenson home, 24 Rutgers Terrace, from 4:45 PM to no later than 6:05 PM (allowing 30 minutes to get to shul for the Gemara Shiur).



Mazal Tov to Dina & Elliot Greene who are our Ahavat Achim Journal Dinner Honorees. Get your ads in! Dinner is Sunday, May 26, 5:00 PM, at Rinat.



Contact Eli Greenbaum at eligreenbaum@yahoo.com to volunteer at the Family Promise homeless shelter in Teaneck on Tues. night, May 21, from 6:15 PM to 9:00 PM.

Points To Ponder

- ☆ (2nd) Discussion Question: Why would the Torah not allow a kohen with a physical blemish from serving in the mikdash?
- ☆ (3rd) What reason does the Torah give for not bringing blemished animals?
- ☆ (4th) What changes once the omer offering is brought?
- ☆ (5th) What calendrical detail does the Torah uniquely provide regarding Yom Kippur?
- ☆ (7th) What warning does Hashem give before instructing Bnei Yisrael to kill the mikalel, the one who blasphemed Hashem?

- Answers to Points To Ponder**
- ☆ (2nd) see Rashi, Rambam, R' Shimson Raphael Hirsch among others
 - ☆ (3rd) It is not 'razon for you. razon means will, therefore it seems that the torah is saying that it shows that is not a choice offering which would diminish the grandeur and attempt at perfection that ought to be present in a gift to God
 - ☆ (4th) Bread and kernels can now be consumed (v:14)
 - ☆ (5th) That it begins and ends in the evening
 - ☆ (7th) Anyone who strikes a man down will be killed. This seems to indicate the reference a Jewish court ought to have before enacting a death sentence.

Kiddush Information



- ☆ To sponsor a Kiddush (\$1000/\$613/\$318, plus scotch) email Gail at gplotnick@aol.com.
- ☆ If you are around when the Rabbi says “על המחיה”, your assistance in clean up would be appreciated.

Ahavat Achim Future Events

- ☆ May 26 - Shul Dinner, 5:00 PM, at Rinat
- ☆ June 1 - Emily Wechsler Bat Mitzvah
- ☆ June 4 - Board Meeting
- ☆ June 8 - Eisman Kiddush in honor of their granddaughter, Nava Liba
- ☆ June 8 - Suedah Shlishit sponsored by Eli Zefon in memory of Shlomo^{ע"ה} Ben Eliyahu (שלמה בן אליהו - זון נלביע ז סיון תשס"ד)
- ☆ June 10 - 2nd Annual Baruch Crawl, 4:30 PM
- ☆ June 15 - Graduation Kiddush
- ☆ June 15 - Siyum Mesechet Bechorot at Suedah Shlishit
- ☆ June 22 - Teen Hashkama
- ☆ June 22 - Suedah Shlishit sponsored by Eli Zefon in memory of Baroch Mafzir^{ע"ה} Ben Samuel (ברוך מפציר בן שמואל)
- ☆ June 25 - General Membership Meeting
- ☆ July 6 - Suedah Shlishit is sponsored by the Winchester family to commemorate the 2nd yearzeit of Steve's father David Winchester, מאיר דח"ע"ה בן שמואל גרשון הלוי
- ☆ Feb. 8 - Eden Riskin Bat Mitzvah
- ☆ Feb. 22 - Yachad Shabbaton

Perek on the Lawn

- ☆ June 9 (w/Ice Cream) - Bernstein Home
- ☆ June 29 - Garfunkel Home
- ☆ July 13
- ☆ Aug. 3 - Solomon Home
- ☆ Sept. 14
- ☆ Email Larry at lardaybern@gmail.com to host.



Gita Cooperwasser^{ע"ה}

Youth Program

- ☆ Youth groups start at 10:00 AM!
- ☆ Tot Shabbat, 10:40 AM!
- ☆ Contact Youth Director Aliza Kaplan to discuss our youth programming at youthdirectoraliza@ahavatachim.org.



Stay & Play

- ☆ Next Stay & Play at the Wigod home, June 15, 4:30 PM



Pirkei Avot Teen Learning

- ☆ For info email Ben at benjamin.greenbaum@frisch.org.
- ☆ May 25 - Siyum on Chapters 2 & 3, 6:15 PM, at the Wigod Home, 15-26 Landzettel Way. RSVP to Uri at uridgarf@gmail.com.



Adult Education



- ☆ GEMARA SHIUR - Shabbat afternoon (45 minutes before Mincha), learning Beitza.
- ☆ DAYTIME TORAH VOYAGES - HIATUS.
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- ☆ PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

Community Events

- ☆ Aug 15 – **Yankees vs. Indians**. \$35 for one ticket, or two for \$65. Pre-game BBQ and transportation available. A Shomrei Torah event. Contact Mendy Aron at tuesdaystorah@yahoo.com for details or to secure tickets.

Friday Evening, May 17



Saturday Evening, May 18



Sunday Evening, May 19



Monday Evening, May 20



Tuesday Evening, May 21



Wednesday Evening, May 22



Thursday Evening, May 23



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}.



In Honor of Mental Health Awareness Month
Let's Talk About Why

Mental Health Matters

Shabbat Afternoon, May 18, 2019

Following 7:20 Mincha

18-25 Saddle River Road, Fair Lawn, NJ

Sponsored by Kira and Andrew Wigod



An interactive discussion with a panel of
mental health professionals:

Rabbi Ely Shestack as Moderator

Kira Batist-Wigod, LCSW

Andrea Riskin, PsyD

Aliza Kaplan, LSW

Questions for the panel?

E-mail kira.batist.msw@gmail.com or use the
anonymous drop box at Ahavat Achim



בס"ד

18-25 Saddle River Road Fair Lawn, New Jersey 07410
www.ahavatachim.org Ely Shestack, Rabbi

March 31, 2019

Dear Friends and Members,

It is with great pleasure that we announce that Ahavat Achim Orthodox Congregation of Fair Lawn will hold its 2019 Journal Dinner on May 26, 2019. This year, our shul is proud to honor Dina and Elliot Greene, a couple that has dedicated their support of the Fair Lawn Jewish community for more than 45 years.

Dina and Elliot joined Ahavat Achim 2009, and over these last 10 years have taken on whatever was asked of them. They stepped up year after year to add innovative programming wherever they saw a need; whether it was Men's Club educational or humorous programs; community breakfasts or trips; the hosting of onegs, succah hops, Pereks on the Lawn, or Mah Jong games. The Greenes are quick to open their home to all. Elliot served as our Shul's Treasurer and Men's Club President, simply because the need arose. Dina and Elliot are amazingly caring people who generously give of their time and energies to answer the call to service.

Dina and Elliot are the proud parents of Allison (and Bryan) and Jennifer (and Gary). They currently have two adorable grandsons, Westley and Hayden.

As important as it is to honor and thank our dedicated members, please remember that our Annual Dinner is our largest single fundraiser event. Anyone, who has followed the shul's finances, knows how critical the success of this dinner is to our budget. To attend the dinner, you can either solicit ads from your local merchants and family members, or you can place your personal ads totaling \$400. This evening should be a celebration with 100% participation. It will be a fun night with laughter, good food and drink, where we celebrate our community and honor Dina and Elliot

Attached is an ad blank for your solicitations and personal use. If you prefer printed ad blanks, they will be available in the shul lobby or feel free to email ahavatachimdinner@gmail.com). This year you can also place an ad or download the ad blank via the shul website at: ahavatachim.org/event/2019JournalDinner . Remember the more ads that come in; the less follow ups you will receive. The dinner is less than 2 months away, so we need to start soliciting immediately. A separate mailing of the dinner invitation will be forthcoming.

Please start soliciting ads and submit them to us (ahavatachimdinner@gmail.com) as soon as possible.

Aryeh Brenenson

President

Please check appropriate box:

- PARCHMENT PAGE.....\$3600
- DIAMOND PAGE.....\$2500
- PLATINUM PAGE.....\$1800
- GOLD PAGE.....\$1000
- SILVER PAGE.....\$750
- FULL PAGE.....\$400**
- HALF PAGE.....\$250
- QUARTER PAGE.....\$125
- EIGHTH PAGE (business card).....\$75
- LISTING\$50

NAME _____

ADDRESS _____

PHONE () _____

SOLICITED BY: _____

Make checks payable to: **AHAVAT ACHIM**
****\$400 donation entitles you to 2 reservations for the dinner****
 YOUR CONTRIBUTION IS TAX DEDUCTIBLE TO THE EXTENT ALLOWED BY LAW

TO PAY BY VISA OR MASTERCARD:

Name on Card: _____

Amount: \$ _____; Card #: _____; Exp. Date: _____ Sec Code: _____

Billing Address: _____; Phone #: _____

Authorized Signature: _____

Please return this ad blank with your check to:
DAVID GARFUNKEL, 12-56 LYLE TERRACE, FAIR LAWN, NJ 07410

THE FINAL AD DEADLINE IS MAY 15, 2019

PLEASE PRINT AD CLEARLY OR ATTACH BUSINESS CARD *(use a separate ad bland for each ad)*
 Ad copy can be emailed to ahavatachimdinner@gmail.com

Special Recognition Pages:

Rabbi's page (\$18 per family)

Memorial Listing (\$10 per name)

Children's Listing (\$5 per child)

Grandchildren's Listing (\$5 per grandchild)



COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA
FROM RABBI LORD JONATHAN SACKS

בס"ד

אמור תשע"ט
Emor 5779



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

COVENANT & CONVERSATION: FAMILY EDITION

Covenant & Conversation: Family Edition is a new and exciting accompaniment to Rabbi Sacks' weekly *Covenant & Conversation* essay, aimed at connecting older children and teenagers with his ideas and thoughts on the *parsha*. To download the accompanying Family Edition to this Covenant & Conversation essay, please visit www.RabbiSacks.org/CCFamilyEdition or subscribe to Rabbi Sacks' free mailing list via www.RabbiSacks.org/Subscribe.

Three Versions of Shabbat

There is something unique about the way Parshat Emor speaks about Shabbat. It calls it a *mo'ed* and a *mikra kodesh* when, in the conventional sense of these words, it is neither. *Mo'ed* means an appointed time with a fixed date on the calendar. *Mikra kodesh* means either a sacred assembly, a time at which the nation gathered at the central Sanctuary, or a day made holy by proclamation, that is, through the human court's determination of the calendar. Shabbat is none of these things. It has no fixed date on the calendar. It is not a time of national assembly. And it is not a day made holy by the proclamation of the human court. Shabbat was the day made holy by God Himself at the beginning of time.

The explanation lies in the context in which the passage containing these terms appears, the chapters of the Torah whose primary theme is holiness (Lev. 18–27). The radical claim made in these chapters is that holiness, a term normally reserved for God, can be acquired by human beings when they act like God. The festivals stand to Shabbat the way the Sanctuary stands to the universe. Both are humanly created domains of holiness constructed on the model of divine creation and sanctification as they appear at the beginning of Genesis. By inviting human beings to create a sanctuary and determine the monthly and yearly calendar, God invests us with the dignity of a holiness we have not just received passively as a gift, but acquired actively as co-creators with God.

Mikra kodesh and *mo'ed* as they appear in Leviticus have an extra sense that they do not bear elsewhere because they evoke the opening verse of the book: "He called [*Vayikra*] to Moses, and the Lord spoke to him in the Tent of Meeting [*Ohel Mo'ed*], saying..." (Lev. 1:1). The focus is on *mikra* as "call" and *mo'ed* as "meeting." When the Torah uses these words uniquely in this chapter to apply to Shabbat as well as the festivals, it is focusing on the encounter between God and humanity in the arena of time. Whether it is God's call to us or ours to Him, whether God initiates the meeting or we do, holy time becomes a lovers' rendezvous, a still point in the turning world when lover and beloved, Creator and creation, "make time" for one another and know one another in the special form of knowledge we call love. If this is so, what does Parshat Emor tell us about Shabbat that we do not learn elsewhere? The answer becomes clear when we look

at two other passages, the two versions of the Decalogue, the Ten Commandments, as they appear in Exodus and Deuteronomy. Famously, the wording of the two versions is different. The Exodus account begins with the word *Zachor*, remember. The Deuteronomy account begins with *Shamor*, “keep, guard, protect.” But they differ more profoundly in their very understanding of the nature and significance of the day. Here is the Exodus text:

Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work.... *For in six days the Lord made the heavens and the earth... but He rested on the seventh day.* Therefore the Lord blessed the Sabbath day and made it holy. (Ex. 20:7–9)

According to this, Shabbat is a reminder of creation. The Deuteronomy text gives a very different account:

Six days you shall labour and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant... *Remember that you were slaves in Egypt and that the Lord your God brought you out of there...* Therefore the Lord your God has commanded you to observe the Sabbath day. (Deut. 5:11–14)

Here there is no reference to creation. Instead the Torah speaks about a historical event: the Exodus. We keep Shabbat not because God rested on the seventh day but because He took our ancestors out of Egypt, from slavery to freedom. Therefore, Shabbat is a day of freedom even for servants, and even for domestic animals. One day in seven, no one is a slave.

Of course, both are true, and we integrate both accounts into the text of the Kiddush we make on Friday night. We call Shabbat a remembrance of creation (*zikaron lemaaseh bereishit*) as well as a reminder of the Exodus (*zekher liyetziat Mitzrayim*). However, once we set the Leviticus account in the context of these other two, a richer pattern emerges.

If we play close attention, we can hear three primary voices in the Torah: those of Kingship, Priesthood, and Prophecy. These are the three fundamental leadership roles and they have distinctive modes of knowledge.

Priests, Prophets, and the governing elite (the wise, the Elders, Kings and their courts) each have their own ways of thinking and speaking. Kings and courts use the language of *chochmah*, “wisdom.” Priests teach Torah, the word of God for all time. Prophets have visions. They have “the word” of God not for *all* time but for *this* time. Prophecy is about history as the interaction between God and humanity.

Is it merely accidental that there happen to be three voices, when there could have been four, or two, or one? The answer is no. There are three voices because, axiomatic to Jewish faith is the belief that God is encountered in three ways: in creation, revelation, and

“There are three voices because, we believe that God is encountered in three ways: in creation, revelation, and redemption.”

redemption.¹

Wisdom is the ability to see God in creation, in the intricate complexity of the natural universe and the human mind. In contemporary terms, *chochmah* is a combination of the sciences and humanities: all that allows us to see the universe as the work of God and human beings as the image of God. It is summed up in a verse from Psalms (104:24), “How many are Your works, O Lord; You have made them all in wisdom.”

Revelation, Torah, the speciality of the Priest, is the ability to hear God in the form of the commanding voice, most characteristically in the form of law: “And God said,” “And God spoke,” “And God commanded.” Revelation is a matter not of seeing but of listening, in the deep sense of hearing and heeding, attending and responding. Wisdom tells us how things are. Revelation tells us how we should live. Prophetic consciousness is always focused on redemption, the long and winding road towards a society based on justice and compassion, love and forgiveness, peace and human dignity. The prophet knows where we came from and where we are going to, what stage we have reached in the journey and what dangers lie ahead. The prophetic word is always related to history, to the present in relation to the past and the future: not history as a mere succession of events, but as an approach to or digression from the good society, the Promised Land, and the Messianic Age.

Creation, revelation, and redemption represent the three basic relationships within which Judaism and human life are set. Creation is God’s relationship to the world. Revelation is God’s relationship with us. When we apply revelation to creation, the result is redemption: the world in which God’s will and ours coincide.

We now understand why the Torah contains three distinct accounts of Shabbat. The account in the first version of the Ten Commandments, “For in six days the Lord made the heavens and the earth,” is the Shabbat of creation. The account in the second version, “Remember that you were slaves in Egypt and that the Lord, your God, brought you out,” is the Shabbat of redemption. The Parshat Emor account, spoken in the Priestly voice, is the Shabbat of revelation. In revelation, God calls to humankind. That is why the middle book of the Torah (that more than any other represents *Torat Kohanim*, “the law of the Priests,”) begins with the word *Vayikra*, “and He called.” It is also why Shabbat is, uniquely here, included in the days “which you shall proclaim (*tikre’u*) as sacred convocations (*mikra’ei kodesh*),” with the double emphasis on the verb *k-r-a*, “to call, proclaim, convoke.” Shabbat is the day in which, in the stasis of rest and the silence of the soul, we hear the Call of God.

“Creation, revelation, and redemption represent the three basic relationships within which Judaism and human life are set.”

Hence too, the word *mo’ed*, which in general means “appointed times,” but here means “meeting.” Judah Halevi, the eleventh-century poet and philosopher, said that on Shabbat, it is as if God had personally invited us to be dinner guests at His table.² The Shabbat of revelation does not look back to the birth of the

¹ Rabbi Shimon ben Tzemach Duran (1366–1441) argued that all of Maimonides’ *Thirteen Principles of Faith* could be reduced to these three. See Menachem Kellner, *Dogma in Medieval Jewish Thought* (Oxford: Littman Library Of Jewish Civilization; New Ed edition, July 22, 2004). In the modern era, this idea is primarily associated with Franz Rosenzweig.

² Judah Halevi, *The Kuzari*, II:50.

universe or forwards to the future redemption. It celebrates the present moment as our private time with God. It represents “the power of now.”

Not only is this threefold structure set out in the Torah, it is embodied in the prayers of Shabbat itself. Shabbat is the only day of the year in which the evening, morning, and afternoon prayers are different from one another. In the Friday night *Amidah*, we refer to the Shabbat of creation: “You sanctified the seventh day for Your name’s sake as the culmination of the creation of heaven and earth.” On Shabbat morning we speak about the supreme moment of revelation: “Moses rejoiced at the gift of his portion....He brought down in his hands two tablets of stone on which was engraved the observance of the Sabbath.” On Shabbat afternoon we look forwards to the ultimate redemption, when all humanity will acknowledge that “You are One, Your name is One, and who is like Your people Israel, a nation one on earth.”³





Creation, revelation, and redemption form the basic triad of the Jewish faith. They are also the most fundamental structuring principle of Jewish prayer. Nowhere is this clearer than in the way the Torah understands Shabbat: one day with three dimensions, experienced successively in the experiences of evening, morning, and afternoon. What is fragmented in secular culture into science, religion, and political ideology is here united in the transforming experience of God who created the universe, whose presence fills our homes with light, and who will one day lead us to a world of freedom, justice, and peace.

Shabbat shalom

“Shabbat: one day with three dimensions, experienced successively in the experiences of evening, morning, and afternoon.”

Jonathan Sacks



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LOOK OUT FOR
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Family Edition

³ The phrase *goy echad baaretz*, which appears three times in Tanakh, has two meanings: “a nation unique on earth” (II Sam. 7:23, I Chr. 17:21), and “a nation reunited” after its internal divisions (Ezek. 37:22). It bears both meanings here.