



WEEKDAY DAVENING INFORMATION

	Sunday (3/24)	Monday (3/25)	Tuesday (3/26)	Wednesday (3/27)	Thursday (3/28)	Friday (3/29)
Earliest Talit	5:59 AM	5:57 AM	5:56 AM	5:54 AM	5:52 AM	5:50 AM
Shacharit	<u>8:15 AM</u>	<u>6:15 AM</u>	<u>6:25 AM</u>	<u>6:25 AM</u>	<u>6:15 AM</u>	<u>6:25 AM</u>
Gedolah	1:34 PM	1:34 PM	1:34 PM	1:33 PM	1:33 PM	1:33 PM
Mincha - Maariv	<u>7:00 PM</u>	<u>7:00 PM</u>	<u>7:00 PM</u>	<u>7:00 PM</u>	<u>7:00 PM</u>	<u>7:00 PM</u>
Shkia	7:13 PM	7:14 PM	7:15 PM	7:16 PM	7:17 PM	
Tzait	7:58 PM	7:59 PM	8:00 PM	8:01 PM	8:02 PM	



**Parshah
Tzav**

שבת פרשת צו

SHABBAT PARSHAT TZAV
16 ADAR II/MARCH 23

Haftorah is Jeremiah 7:21-8:3 and 9:22-23.

FRIDAY NIGHT
CANDLE LIGHTING - 6:52 PM
MINCHA - 6:55 PM
TZAIT - 7:55 PM

SATURDAY
HASHKAMA - 8:15 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:59 AM
GEMARA SHIUR - 5:55 PM
MINCHA - 6:40 PM
SHKIA - 7:12 PM
MAARIV/HAVDALAH - 7:57 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



Mazal Tov to Dina & Elliot Greene who are this year's Ahavat Achim Journal Dinner Honorees. Ad blanks and other info coming soon!

We regret to inform you of the passing of Dr. Walter Silver ^{ע"ה}, beloved father of Evelyn Kraut. Shiva will be observed at 655 Branch Blvd, Cedarhurst, NY on Monday, March 25 between 9:00 AM and 4:00 PM, and then at 40-12 Kilada Court, Fair Lawn from Tuesday, March 26 until shiva conclusion. Further details to come. If you wish to participate in chessed, please contact Lori Garfunkel at garfmom@gmail.com.



המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים



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.

Adult Education



- ☆ GEMARA SHIUR - Shabbat afternoon (45 minutes before Mincha), learning Beitzah.
- ☆ DAYTIME TORAH VOYAGES - Thursdays at 1:00 PM.
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- ☆ PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

Community Events

- ☆ Mar. 31 – **Pre-Pesach Boutique**, featuring numerous vendors. Shomrei Torah, Sunday, 6:00 – 9:00 PM.
- ☆ Mar. 31 – **Women's Mental Health: Through the Lifespan**, a Yoetzet Halacha of Fair Lawn Program. Sun., 9:30 AM,, 10-14 Charles St., Fair Lawn. Register here: [Women's Health](#).

Gita Cooperwasser ע"ה

Youth Program

- ☆ Youth groups start at 10:00 AM!
- ☆ Contact our Youth Director Aliza Kaplan to discuss our children's youth programming at youthdirectoraliza@ahavatachim.org.



Tot Shabbat

- ☆ 10:40 AM, with the Shabbat reading often featuring a surprise story teller.



Stay & Play

- ☆ Next get together will be in the spring on April 6. See you then.



Teen Hashkama

- ☆ May 11
- ☆ June 22



Pirkei Avot Teen Learning

- ☆ This Shabbat, at 10:40 AM, led by Noah Greenbaum/Uri Garfunkel. For details email Ben at Benjamin.greenbaum@frisch.org.



Ahavat Achim Future Events

- ☆ Mar. 26 - Teleconference Board Meeting, 8:30 PM
- ☆ Apr. 14 - Hagolas Kelim/Pesach Kashering, 9:00 AM - 11 AM, at the shul
- ☆ Apr. 19 - Chometz burning at Elliot Hershkowitz's home, 37-14 Jasper Rd., time to be determined. No lulav burning
- ☆ Apr. 27 - Seudah Shlishit is sponsored by the Sonnenblicks for the yahrzeit of Marty's father Moshe Yehuda ben Yosef Dov Halevi ע"ה, and the Farajuns for the yahrzeit of Dafna's father Isaac ע"ה ben Chaya Rachel, אייזיק בן חיה רחל.
- ☆ May 4 - Dr. Avivah Zornberg Scholar in Residence
- ☆ Kiddush is sponsored by Shelly & Sam Racenstein
- ☆ May 11 - Youth Taking Over Seudat Shelishit in honor of Yom Yerushalayim, sponsored by Kira & Andrew Wigod
- ☆ May 18 - Suedah Shlishit sponsored by Kira & Andrew Wigod in honor of Mental Health Awareness Month
- ☆ June 1 - Emily Wechsler Bat Mitzvah
- ☆ June 10 - 2nd Annual Baruch Crawl
- ☆ June 8 - Suedah Shlishit sponsored by Eli Zefon in memory of Shlomo ע"ה Ben Eliyahu (שלמה בן אליהו - זון נלב"ע זיון תשס"ד)
- ☆ June 22 - Suedah Shlishit sponsored by Eli Zefon in memory of Baroch Mafzi ע"ה Ben Samuel (ברוך מפציר בן שמואל) (- נלב"ע כ"ד סיון תשנ"ט)

Points To Ponder

- ☆ To Be Delivered From the Pulpit.

☆ To Be Delivered From the Pulpit.
Answers to Points To Ponder



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.



CONGREGATION AHAVAT ACHIM PRESENTS:

PIRKEI AVOT

FOR TEENS, BY TEENS

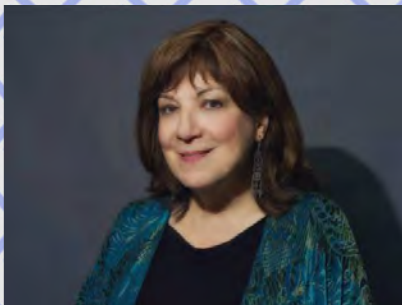
FACILITATED BY ANDREW WIGOD

Shabbat mornings @ 10:40 AM

David Schwitzer Social Hall

For more information, contact
Benjamin.greenbaum@frisch.org

In Honor of Israel's 71st Anniversary Congregation Ahavat Achim Welcomes Scholar in Residence Dr. Avivah Zornberg



For the past thirty years Dr. Zornberg has taught Torah in Jerusalem at Matan, Yakar, Pardes and the Jerusalem College for Adults and is a world renowned Tanach Scholar. She holds a Visiting Lectureship at the London School of Jewish Studies, and is the author of numerous books. Dr. Zornberg travels widely, lecturing in Jewish, academic and psychoanalytic settings.



Shabbat, May 3–4, 2019

Following Kiddush & During Seudat Shelishit

“I am a Stranger:” Becoming Ruth
&
“To Be Or Not To Be:” A Tale of Five Sisters

If you'd like to join us for this special Shabbat experience and are in need of hospitality, please contact hospitality@ahavatachim.org

18–25 Saddle River Rd, Fair Lawn, NJ

SHABBOS
AFTERNOON

PARENTS AND ME

PLAY & STAY

Congregation Ahavat Achim



Kids 10 &
Under are
Welcome!

April 6,
2019
@ 4:30 PM

Borsuk Home
82 Garwood Road



info: programmingaa@gmail.com

קהילת
אהבת אחים
Congregation
Ahavat Achim



COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA
FROM RABBI LORD JONATHAN SACKS

בס"ד



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

צו תשע"ט
Tzav 5779

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.

Destructive and Self-Destructive

This sedra, speaking about sacrifices, prohibits the eating of blood:

Wherever you live, you must not eat the blood of any bird or animal. If anyone eats blood, that person must be cut off from his people. (Lev. 7:26–27)

This is not just one prohibition among others. The ban on eating blood is fundamental to the Torah. For example, it occupies a central place in the covenant God makes with Noah – and through him, all of humanity – after the Flood: “But you must not eat meat that has its lifeblood still in it” (Gen. 9:4). So too, Moses returns to the subject in his great closing addresses in the book of Deuteronomy:

But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat. You must not eat the blood; pour it out on the ground like water. Do not eat it, so that it may go well with you and your children after you, because you will be doing what is right in the eyes of the Lord. (Deut. 12:23–25)

What is so wrong about eating blood? Maimonides and Nahmanides offer conflicting interpretations. For Maimonides – consistent with his programme throughout *The Guide for the*

Perplexed – it is forbidden as part of the Torah’s extended battle against idolatry. He notes that the Torah uses identical language about idolatry and eating blood:

I will *set My face against* that person who eats blood and will cut him off from his people.
(Lev. 17:10)

I will *set My face against* that man [who engages in Moloch worship] and his family and will cut him off from his people. (Lev. 20:5)

In no context other than blood and idolatry is the expression “set My face against” used. Idolaters, says Maimonides, believed that blood was the food of the spirits, and that by eating it, they would have “something in common with the spirits.” Eating blood is forbidden because of its association with idolatry.¹

Nahmanides says, contrariwise, that the ban has to do with human nature. We are affected by what we eat:

“We are affected by what we eat.”

If one were to eat the life of all flesh, and it would then attach itself to one’s own blood, and they would become united in one’s heart, and the result would be a thickening and coarseness of the human soul so that it would closely approach the nature of the animal soul which resided in what he ate...

Eating blood, implies Nahmanides, makes us cruel, bestial, animal-like.²

Which explanation is correct? We now have copious evidence, through archaeology and anthropology, that both are. Maimonides was quite right to see the eating of blood as an idolatrous rite. Human sacrifice was widespread in the ancient world. Among the Greeks, for example, the god Kronos required human victims. The Maenads, female worshippers of Dionysus, were said to tear living victims apart with their hands and eat them. The Aztecs of South America practised human sacrifice on a vast scale, believing that without its meals of human blood, the sun would die: “Convinced that in order to avoid the final cataclysm it was necessary to fortify the sun, they

¹ Maimonides, *The Guide for the Perplexed*, III:46.

² Nahmanides, Commentary to Leviticus 17:13.

undertook for themselves the mission of furnishing it with the vital energy found only in the precious liquid which keeps man alive.”

Barbara Ehrenreich, from whose book *Blood Rites: Origins and History of the Passions of War*,³ these facts come, argues that one of the most formative experiences of the first human beings must have been the terror of being attacked by an animal predator. They knew that the likely outcome was that one of the group, usually an outsider, an invalid, a child, or perhaps an animal, would fall as prey, giving the others a chance to escape. It was this embedded memory that became the basis of subsequent sacrificial rites.

Ehrenreich’s thesis is that “the sacrificial ritual in many ways mimics the crisis of a predator’s attack. An animal or perhaps a human member of the group is singled out for slaughter, often in a spectacularly bloody manner.” The eating of the victim and his or its blood temporarily occupies the predator, allowing the rest of the group to escape in safety. That is why blood is offered to the gods. As Mircea Eliade noted, “the divine beings who play a part in initiation ceremonies are usually imagined as beasts of prey – lions and leopards (initiatory animals par excellence) in Africa, jaguars in South America, crocodiles and marine monsters in Oceania.”⁴ Blood sacrifice appears when human beings are sufficiently well organised in groups to make the transition from prey to predator. They then relive their fears of being attacked and eaten.

Ehrenreich does not end there, however. Her view is that this emotional reaction – fear and guilt – survives to the present as part of our genetic endowment from earlier times. It leaves two legacies: one, the human tendency to band together in the face of an external threat; the other, the willingness to risk self-sacrifice for the sake of the group. These emotions appear at times of war. They are not the *cause* of war, but they invest it with “the profound feelings – dread, awe, and the willingness to sacrifice – that make it ‘sacred’ to us.” They help explain why it is so easy to mobilise people by conjuring up the spectre of an external enemy.

“War is a destructive and self-destructive activity.”

War is a destructive and self-destructive activity. Why then does it persist? Ehrenreich’s insight suggests an answer. It is the dysfunctional survival of instincts, profoundly necessary in an age of hunter-gatherers, into an era in

³ Barbara Ehrenreich, *Blood Rites: Origins and History of the Passions of War* (New York: Metropolitan, 1997).

⁴ Mircea Eliade, *Rites and Symbols of Initiation: The Mysteries of Birth and Rebirth* (Dallas: Spring Publications, 1994).

which such responses are no longer necessary. Human beings still thrill at the prospect of shedding blood.

Maimonides was right to see in the blood sacrifice a central idolatrous practice. Nahmanides was equally correct to see it as a symptom of human cruelty. We now sense the profound wisdom of the law forbidding the eating of blood. Only thus could human beings be gradually cured of the deeply ingrained instinct, deriving from a world of predators and prey, in which the key choice is to kill or be killed.

Evolutionary psychology has taught us about these genetic residues from earlier times which – because they are not rational – cannot be cured by reason alone, but only by ritual, strict prohibition, and habituation. The contemporary world continues to be scarred by violence and terror. Sadly, the ban against blood sacrifice is still relevant. The instinct against which it is a protest – sacrificing life to exorcise fear – still lives on.

Where there is fear, it is easy to turn against those we see as “the other” and learn to hate them. Which is why each of us, especially we leaders, have to take a stand against the instinct to fear, and against the corrosive power of hate. All it takes for evil to flourish is for good people to do nothing.

Shabbat shalom

Jonathan Sacks

“The contemporary world continues to be scarred by violence and terror. We must take a stand against the instinct to fear, and against the corrosive power of hate.”



www.rabbisacks.org     @rabbisacks

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

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