

Thank you to all those who brought the playground project to fruition, to all who organized the Unity Event on Lag Ba'omers, and to the Kerem Shalom Delegation. See top of page 4.



CANDLE LIGHTING 8:03 PM | 24 IYAR | JUNE 1, 2024 | HAVDALA 9:08 PM

חוק חזק ונתחזק

**שבת פרשת בחוקותי
SHABBAT PARSHAT BECHUKOTAI**

Haftorah is Jeremiah 32:6-27. We bless the month of Sivan. Pirkei Avot Chapter 5.

FRIDAY EVENING

MINCHA	6:38 PM
EARLIEST CANDLES	6:49 PM
SHKIA	8:22 PM
TZAIT HAKOCHAVIM	9:02 PM

SHABBAT

HASHKAMA	7:55 AM
MAIN	9:00 AM
LAST KRIAT SHEMA	9:11 AM
POST-HASHKAMA SHIUR	10:00 AM
FUNDAMENTALS SHIUR	11:30 AM
PRE-MINCHA SHIUR	7:15 PM
MINCHA	7:55 PM
MAARIV	9:08 PM

החדש הזה לכם

Molad for Sivan is Friday, June 7, 12:25 AM & 9 Chalokim.

ראש חדש סיון יהיה ביום שישי
הבא עלינו ועל כל ישראל לטובה

SCHOLAR-IN-RESIDENCE RAV YONI ROSENSWEIG



Please welcome our scholar-in-residence Rav Yoni Rosensweig. Thank you to everyone that arranged the Friday night dinner. Topics: Friday night - How does Halacha help to fight stigma in the field of mental health? Shabbat morning - War and tragedy: a matter of perspective. Fundamentals - Theological truth vs. spiritual pragmatism. Pre-Mincha - From the casebook of the mental health Rabbi.

GRADUATION KIDDUSH

Kiddush is sponsored in honor of our graduates! Congratulations to: **Aliza Baron** (Frisch), **Eitan Baron** (Yeshivat Noam), **Joseph Baron** (Yeshiva University, B.A. Psychology w/Honors), **Leah Barzideh** (He'atid - Class Speaker), **Shai Bickel** (RYNJ), **Kaylie Bickel** (Yeshivat Noam Kindergarten), **Reuvain "RJ" Brenenson** (Frisch), **Isaac Coello** (ASU, B.S.E. Mechanical Engineering, Magna Cum Laude), **Leora Finkelstein** (Rutgers, B.A. Psychology, w/minor in Criminology, Magna Cum Laude), **Mikey Finkelstein** (Rutgers Engineering Honors Academy, B.S. Industrial and Systems Engineering, Summa Cum Laude), **Uri Garfunkel** (University of Maryland Honors College, B.S. Info Systems & Finance, Summa Cum Laude), **Ben Greenbaum** (Binghamton University, B.S. Finance, Summa Cum Laude), **Daniel Jacob** (Ben Porat Yosef - Valedictorian), **Rachel Kirschenbaum** (Gindi Maimonides Academy - Los Angeles), **Eliana Spiess Levine** (CUNY Graduate School of Public Health, Masters of Public Health), **Judah Levine** (Frisch), **Matthew Levine** (Rutgers Business School, B.S. Supply Chain Management & Business Analytics & Information Technology), **Neshamah Nudelman** (Yavneh Kindergarten), **Mathew Plotnick** (GWU Law School, J.D.), **Anny Safier** (Binghamton University, B.S.W., Cum Laude), and **Eden Slasky** (Amit Renanim High School - Israel).

PIRKEI AVOT PEREK ON THE PORCH

This Shabbat at the home of Chava & Chayim Goldberg at 5:30 PM.



	SUNDAY 6/2	MONDAY 6/3	TUESDAY 6/4	WEDNESDAY 6/5	THURSDAY 6/6	FRIDAY 6/7
--	---------------	---------------	----------------	------------------	-----------------	---------------

WEEKDAY MINYANIM AT AHAVAT ACHIM

	SUNDAY 6/2	MONDAY 6/3	TUESDAY 6/4	WEDNESDAY 6/5	THURSDAY 6/6	FRIDAY 6/7
SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:15 AM	6:15 AM	6:00 AM
MINCHA/MAARIV	8:11 PM	8:12 PM	8:13 PM	8:13 PM	8:14 PM	6:42 PM
ZMANIM						
Earliest Talit	4:18 AM	4:17 AM	4:17 AM	4:16 AM	4:16 AM	4:15 AM
Gedolah	1:32 PM	1:32 PM	1:33 PM	1:33 PM	1:33 PM	1:33 PM
Shkia	8:23 PM	8:24 PM	8:25 PM	8:25 PM	8:26 PM	
Tzait	9:03 PM	9:04 PM	9:05 PM	9:05 PM	9:06 PM	

UPCOMING EVENTS

June 8 - Rut Round Robin, featuring: 1st Half Ch. 1 (Betsy Sonnenblick), 2nd Half Ch. 1 (Aryeh Brenenson), 1st Half Ch. 2 (Joan Goldberg), 2nd Half Ch. 2 (Elisheva Katz), 1st Half Ch. 3 (Melanie Kwestel), 2nd Half Ch. 3 (Eli Shteingart), 1st Half Ch. 4 (Avi Cohen), and 2nd Half Ch. 4 (Steven Plotnick).

June 25 - Annual Membership Meeting

IN OUR FUTURE

Aug. 24 - Seudah Shlishit is sponsored in memory of Warren Wolf.

KIDDUSH & SEUDAH SHLISHIT

- Enjoy Scotch at Kiddush, please donate a bottle to the shul from time to time.
- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email dmgarfunkel@gmail.com.
- Want to know what is on the menu for Kiddush? If so, please email dmgarfunkel@gmail.com so he can put you in the WhatsApp group.
- To sponsor for \$136 Seudah Shlishit (or in the case of multiple sponsors, \$100 per sponsor), email dmgarfunkel@gmail.com.

SHIURIM



- SAMSON RAFAEL HIRSCH ON THE PARSHA, Tuesdays at 1:00 PM (<https://zoom.us/j/7291311899>, PW: 112233).
- TORAH FOR YOUR COMMUTE, via a Whatsapp group, with 3-minute daily Halacha insights. To join email Rabbi Shestack at rabbishestack@gmail.com.
- SHABBAT SHIUR, 40 minutes pre-mincha.
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- MESORAH-IN-REVERSE lecture series at Seudah Shlishit.
- Tzurba M'Rabanan on Shabbat, Wednesdays at 7:30 PM (to be adjusted as Maariv time changes), on Zoom with Shalom Brauser.

CONTACTING THE RABBI

The Rabbi is always available for halachic and pastoral issues. For less exigent matters, text, call, or drop by during the Rabbi's office hour, Tuesdays, 2:00 PM to 3:00 PM, or feel free to reach out to the Rabbi to make other meeting arrangements.



GITA COOPERWASSER ע"ה YOUTH EVENTS

June 8 - Playground/Radburn Park/3:30 PM

June 13 - 2nd Day of Shavuot Youth Extravaganza and Dinner

GITA COOPERWASSER ע"ה YOUTH PROGRAM

- **SHABBAT YOUTH LEADERS, 1ST - 4TH GRADE: GENESIS & ARIELLA; 3 YRS - K: ABBY & PERRI**
- Youth group for children in 1st to 4th Grades starts at 9:00 AM (Drop Off) in the Youth Room on the left upon entering the social hall.
- Youth group for children 3 years old through Kindergarten starts at 9:15 AM (Drop Off) in the Youth Room on the right upon entering the social hall.
- Parent & Me room opens at 9:15 AM in the Beit Midrash.
- 5th through 9th graders will meet for Torah and games at 10:00 AM in the David Schwitzer Social Hall.
- Rabbi Meet & Greet, every Friday night, kids can come over to the Rabbi after davening to receive a cup of grape juice and a ticket!
- Children's corner at Seudah Shlishit - On Hiatus.
- Children earn tickets for coming to minyan (Friday night and/or Shabbat day), asking the rabbi questions or attending parent-child learning programs! Tickets can be redeemed for prizes.

Friday Evening, May 31



Saturday Evening, June 1



Sunday Evening, June 2



Monday Evening, June 3



Tuesday Evening, June 4



Wednesday Evening, June 5



Thursday Evening, June 6



18-25 Saddle River Road
Fair Lawn, NJ 07410
201.797.0502

<http://www.avatachim.org>



NAME	HEBREW DATE	CANDLE EVENING OF	DEDICATOR	RELATIONSHIP
Czarna Bickel	3	June 8	Jack Bickel	Grandmother
Friedrich D. & Lina Rothschild	3	June 8	Audrey Bickel	Grandparents
Walter Leo Spier A-1838	5	June 10	Arnie Spier	Father
Nacha Bat Yitzchak	6	June 11	Shirley Vann	Mother
Samual Smedresman	7	June 12	Steve Smedresman	Grandfather
Solomon Heimer	9	June 14	Sophie Infield	Friend
Louis Lewisohn	10	June 15	Robert Lewisohn	Father
Sue Weinflash	10	June 15	Joan Goldberg	Mother
Ernest Kuhl	12	June 17	Linda Stock	Father
Arnold M. Mailman	12	June 17	Elyce Smedresman	Father
Molly Mittelpunkt	16	June 21	Eita Latkin	Cousin
Rymer Frankel	21	June 26	Elyce Smedresman	Grandmother
Michael Lerner	23	June 28	Laurie Phipps	Father
Baruch Mafzir	24	June 29	Orit Zefon	Father
Sara Page	25	June 30	Eita Latkin	Cousin

**DAVID SCHWITZER ע"ה
SOCIAL HALL**

Please contact Lori Garfunkel at garfmom@gmail.com to book the David Schwitzer ע"ה 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 additional clean up (and a \$150 security/cleaning deposit refunded when the social hall is returned in its original condition). Private caterers must be approved in by the Rabbi.

DONATE A SEFER, ETC.

Siddurim & Machzorim (\$40), and Chumashim (\$60), are available for donation. Please contact Jeff Safier at jeff.Safier@gmail.com for details.

SCRIP

Men's Club scrip is available. Email dmgarfunkel@gmail.com for details.

HONORARIA

The available Honoraria list will be provided upon request by contacting Steven Plotnick at seplotnick@gmail.com.

MISHEBAYRACH

With a Mishebayrach you've pledged to give Tzedakah on behalf of those for whom you asked Hashem's blessing. Contributions to the shul can be made using Paypal's Giving Fund (with 100% of the proceeds going to the Shul), by clicking here: [Ahavat Achim Donations](#). If by check, please indicate on its face "Aliyah Donation."

Yahrzeit Plaques

Memorialize a loved one with a plaque, \$300 for members/\$450 for nonmembers. We will strive to send you written notice of upcoming yahrzeit and announce name during public Yizkor. Email Amy at aagress@gmail.com to arrange.

MEN'S CLUB

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

SPONSORSHIPS

Sponsorships opportunities for Yahrzeits, Refuahs, and Hodahs (thanks), are available for regular shiurim, youth events and similar activities (but not for established honorariums or sponsorship funded events). Cost of sponsorship (shiur or youth event) is \$100 per sponsor. Multiple sponsors for an event will be accepted. Sponsorships will be listed in the bulletin and announced at the event (and, if possible, a placard with the sponsorship will be prepared and displayed at the event).

Sponsorships do not include any extra amenities (such as food). Please contact either Stephen Agress or Steve Plotnick for questions or clarifications.

BARUCH HASHEM SHEHECHIYANU V'KIYMANU V'HIGIYANU LAZMAN HAZEH

Thank you Hashem and to all those who brought the playground project to fruition. Thank you to all who organized and orchestrated the Unity Event on Lag Ba'omer, to the Kerem Shalom Delegation who came from Israel to tell us their story and to the whole community for meeting and exceeding our lofty goal of raising \$50,000 for the Kerem Shalom community!

יום המיוחס/YOM HAMYUCHAS - THE DAY OF DISTINCTION
SHABBAT - JUNE 8
(ADAPTED FROM OU.ORG)

The forty-sixth day of the Omer (the 2nd day of Sivan) is called Yom HaMeyuchas, the Day of Distinction. It is the day before the Shloshet Yemei Hagbalah, the Three Days of Restraint. What is so distinguished about this day that entitles it to a special name? Several possible answers:

(1) The Sages, in their great sensitivity, were concerned even for the feelings of inanimate objects (e.g., embarrassment of the challot, the Shabbat loaves, while Kiddush is recited over wine, requiring the challot to be covered), and even for the feelings of "entities" such as units of time, like days, the existence of which is even more tenuous than that of "objects." So they gave a name to this day, the "Day of Distinction", as it sat forlorn in the shadow of Shavuot and the Shloshet Yemei Hagbalah.

(2) On the First of Sivan, HaShem instructed Moshe to tell the nation, "You shall be a Kingdom of Priests and a Holy Nation" (Shemot 19:6). On the 2nd day of Sivan, Moshe delivered this message and the people answered, "Everything that G-d has commanded we will do" (Shemot 19:8). So that great day of acceptance of the Torah by the people was given the title of the "Day of Distinction."

(3) This Day symbolizes a machloket, a disagreement involving the Tanna Rav Yosi as to what day the first Shavuot took place, which is an example of the Oral Torah (the Torah She-B'al Peh) that is the foundation of our belief and practice. It is the existence of this day in this week that makes this machloket possible.

(4) Judaism is fundamentally a meritocracy. A person is rewarded for his own achievements, not those of his father's or his sons. This is exemplified by the principle that "a Torah Scholar who is a 'mamzer' (the product of an illicit sexual union), is considered superior to a Kohen Gadol, who is an ignoramus in Torah." Thus yichus or yachas, good family ties, should matter less than one's own achievements. If we take the word yachas, spelled 'Yud,' 'Chet,' 'Samech' out of the word Meyuchas, special, we are left with 'Mem' and 'Vav,' or forty-six, as in the Forty-Sixth Day of the Omer.

שלושת ימי הגבלה**SHLOSHET YEMEI HAGBALAH - THE THREE DAYS OF RESTRAINT**

The שלושת ימי הגבלה period begins Sat. night, June 8, commemorating the three days before Shavuot during which the Israelites purified themselves before receiving the Torah. We do not say Tachanun from Rosh Chodesh Sivan through and including the 12th of Sivan. On these three days Moshe commanded the Jewish People to observe; restraint in approaching Mt. Sinai and restraint from marital intimacy. The purpose of the latter was so that the Jewish People would be pure and full participants on the day that HaShem would give the Torah to them, which event occurred on the 6th day of Sivan, according to one Tannaic opinion, or the 7th day (for this first Shavuot), according to Rav Yosi.

AHAVAT ACHIM MEMBERSHIP/HOSPITALITY

Email Sara at membership@ahavatachim.org for membership details or Shabbat hospitality.

PERSONAL ANNOUNCEMENTS

Various life cycle events related to members are announced in the bulletin (e.g., births and weddings of children/grandchildren, bar/bat mitzvahs of children, deaths requiring shiva observance, as well as travel to/from Israel to study). Other personal announcements are not appropriate except as part of the bulletin's dedication (\$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. Go to <http://www.fairlawnmikvah.org/> for online booking.

TWITTER: AhavatAchimFL

FACEBOOK: www.facebook.com/profile.php?id=100091322384429

INSTAGRAM: www.instagram.com/ahavatachim/

FLICKR: flickr.com/photos/ahavatachim/albums

BULLETIN DEDICATIONS, ANNOUNCEMENTS, AND SHUL CALENDAR

Email seplotnick@gmail.com to request an announcement of a simcha, refuah or life cycle event in the bulletin or to dedicate a bulletin for \$36 (\$54 w/ Photo).

COMMUNITY SECURITY

To volunteer and become part of our community security service, email Margo at security@ahavatachim.org.

**CHESED TEAM**

Please reach out to our chesed team if you or someone you know needs assistance by emailing us at chesed@ahavatachim.org. We operate with confidentiality under Rabbi Shestack's guidance.





AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

JOIN US FOR A VERY SPECIAL
FRIDAY NIGHT SHABBAT
DINNER WITH SCHOLAR IN
RESIDENCE

RAV YONI ROSENSWEIG

MAY 31, 2024

AFTER DAVENING

MINCHA AT 6:35PM

DINNER AT 7:15PM

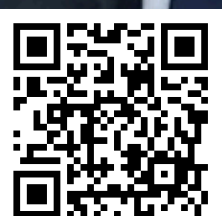
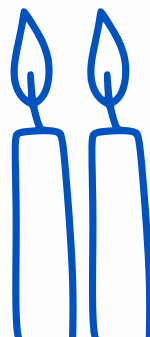
ADULTS (12 YEARS OLD +) - \$25

CHILDREN AGES 6 - 11 - \$13

CHILDREN AGES 3 - 5 - \$5

FAMILY MAX - \$72

events@ahavatachim.org



RSVP by 5/24/2024!



Attention Members of the Fair Lawn Community: Are you interested in making an impact in your community? Chaverim of Bergen County is looking for committed individuals from Fair Lawn who are available to respond to non-medical emergencies throughout Bergen County. This includes roadside assistance, responding to floods and certain home repairs, and assisting with security at community events. Training will be provided. If you are interested in this opportunity, please contact one of our two Fair Lawn liaisons: Willy Silverstein - wsilver666@gmail.com or Andrew Schultz - aschultz613@gmail.com

201-800-4357

Cobchelp.org



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

BECHUKOTAI • בחוקתי

FROM THE TEACHINGS AND WRITINGS OF **RABBI LORD JONATHAN SACKS** 7"צז

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel.

"I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah.

An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

This year's series of essays and videos were originally written and recorded by Rabbi Sacks zt"l in 5771 (2010–2011). These timeless messages are accompanied by a new [Family Edition](#) (2023–2024), created to inspire intergenerational learning on the *parsha*.

The Rejection of Rejection

There is one aspect of Christianity that Jews, if we are to be honest, must reject, and that Christians, most notably Pope John XXIII, have also begun to reject. It is the concept of rejection itself, the idea that Christianity represents God's rejection of the Jewish People, the "old Israel".

This is known technically as Supersession or Replacement Theology, and it is enshrined in such phrases as the Christian name for the Hebrew Bible, "The Old Testament." The Old Testament means the testament - or covenant - once in force but no longer. On this view, God no longer wants us to serve Him the Jewish way, through the 613 commandments, but a new way, through a New Testament. His old chosen people were the physical descendants of Abraham. His new chosen people are the spiritual descendants of Abraham, in other words, not Jews but Christians.

The results of this doctrine were devastating. They were chronicled after the Holocaust by the French historian and Holocaust survivor Jules Isaac. More recently, they have been set out in works like Rosemary Ruether's *Faith and Fratricide*, and James Carroll's *Constantine's Sword*. They led to centuries of persecution and to Jews being treated as a pariah people. Reading Jules Isaac's work led to a profound metanoia or change of heart on the part of Pope John XXIII, and ultimately to the Second

Vatican Council (1962–65) and the declaration *Nostra Aetate*, which transformed relations between the Catholic Church and the Jews.

I don't want to explore the tragic consequences of this belief here, but rather its untenability in the light of the sources themselves. To our surprise, their key statement occurs in perhaps the darkest passage of the entire Torah, the curses of *Bechukotai*. Here, in the starkest possible terms, Moses sets out the consequences of the choices that we, Israel, make. If we stay faithful to God we will be blessed. But if we are faithless the results will be defeat, devastation, destruction, and despair. The rhetoric is relentless, the warning unmistakable, the vision terrifying. Yet at the very end come these utterly unexpected lines:

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

Lev. 26:44–45

The people may be faithless to God but God will never be faithless to the people. He may punish them but He will not abandon them. He may judge them harshly but He will not forget their ancestors, who followed Him, nor will He break the covenant He made with them. God does not break His promises, even if we break ours.

The point is fundamental. The Talmud describes a conversation between the Jewish exiles in Babylon and a Prophet:

Samuel said: Ten men came and sat down before the prophet. He told them, "Return and repent." They answered, "If a master sells his slave, or a husband divorces his wife, has one a claim upon the other?" Then the Holy One, blessed be He, said to the prophet, "Go and say to them, "Thus says the Lord: Where is your mother's certificate of divorce with which I sent her away? Or to which of My creditors did I sell you? Because of your sins you were sold; because of your transgressions your mother was sent away."

Isaiah 50:1; Sanhedrin 105a

The Talmud places in the mouths of the exiles an argument later repeated by Spinoza, the suggestion that the very fact of exile terminated the covenant between God and the Jewish people. God had rescued them from Egypt and thereby become, in a strong sense, their only Sovereign, their King. But now, having allowed them to suffer exile, He has abandoned them and they are now under the rule of another king, the ruler of Babylon. It is as if He has sold them to another master, or as if Israel were a wife God had divorced. Having sold or divorced them, God could have no further claim on them.

It is precisely this that the verse in Isaiah – "Where is your mother's certificate of divorce with which I sent her away? Or to which of my creditors did I sell you?" – denies. God has not divorced, sold, or abandoned His people. That too is the meaning of the promise at the end of the curses of

Bechukotai: "And yet for all that, when they be in the land of their enemies, I will not cast them away . . . and break My covenant with them: for I am the Lord their God." God may send His people into exile but they remain His people, and He will bring them back.

This, too, is the meaning of the great prophecy in Jeremiah:

This is what the Lord says, He who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar – the Lord Almighty is His name:

"Only if these decrees vanish from My sight," declares the Lord, "Will Israel ever cease being a nation before me?"

This is what the Lord says: "Only if the heavens above can be measured, and the foundations of the earth below be searched out, will I reject all the descendants of Israel because of all they have done!"

Jeremiah 31:35-37

A central theme of the Torah, and of Tanach as a whole, is the rejection of rejection. God rejects humanity, saving only Noah, when He sees the world full of violence. Yet after the Flood He vows: "Never again will I curse the ground because of humans, even though every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done" (Gen. 8:21). That is the first rejection of rejection.

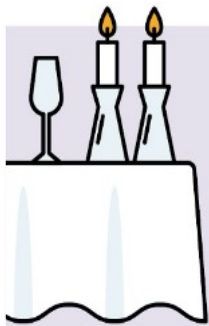
Then comes the series of sibling rivalries. The covenant passes through Isaac not Ishmael, Jacob not Esau. But God hears Hagar's and Ishmael's cries. Implicitly He hears Esau's also, for He later commands, "Do not hate an Edomite [i.e. a descendant of Esau] because he is your brother" (Deut. 23:7). Finally God brings it about that Levi, one of the children Jacob curses on his deathbed, "Cursed be their anger, so fierce, and their fury, so

cruel” (Gen. 49:6), becomes the father of Israel’s spiritual leaders, Moses, Aaron, and Miriam. From now on all Israel are chosen. That is the second rejection of rejection.

Even when Israel suffer exile and find themselves “in the land of their enemies” they are still the children of God’s covenant, which He will not break because God does not abandon His people. They may be faithless to Him. He will not be faithless to them. That is the third rejection of rejection, stated in our *parsha*, reiterated by Isaiah, Jeremiah, and Ezekiel, axiomatic to our faith in a God who keeps His promises.

Thus the claim on which Replacement or Supersession theology is based – that God rejects His people because they rejected Him – is unthinkable in terms of Abrahamic monotheism. God keeps His word even if others break theirs. God does not, will not, abandon His people. The covenant with Abraham, given content at Mount Sinai, and renewed at every critical juncture in Israel’s history since, is still in force, undiminished, unqualified, unbreakable.

The Old Testament is not old. God’s covenant with the Jewish people is still alive, still strong. Acknowledgement of this fact has transformed the relationship between Christians and Jews and helped wipe away many centuries of tears.



Around the Shabbat Table

1. How do you understand the idea of an unbreakable covenant between God and the Jewish people?
2. What can we learn from the “rejection of rejection” concept, regarding how we treat others, particularly those who are different from us?
3. How can we best keep our commitment to our faith and heritage, even when it is challenging?

● These questions come from this week’s **Family Edition** to Rabbi Sacks’ Covenant & Conversation. For an interactive, multi-generational study, check out the full edition at www.RabbiSacks.org/covenant-conversation-family-edition/bechukotai/the-rejection-of-rejection/