



CANDLE LIGHTING 8:12 PM | 9 SIVAN | JUNE 15, 2024 | HAVDALA 9:15 PM

**שבת פרשת נשא
SHABBAT PARSHAT NASO**

Haftorah is Judges 13:2–25. We do not say צדקתך צדק. The final time for kiddish levanah of Sivan is all night, Thursday night, June 20 (15 Sivan), until daybreak. Pirkei Avot Chapter 1.

FRIDAY EVENING

MINCHA	6:45 PM
EARLIEST CANDLES	6:56 PM
SHKIA	8:30 PM
TZAIT HAKOCHAVIM	9:10 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	7:25 PM
MINCHA	8:05 PM
MAARIV	9:15 PM

YIZKOR APPEAL

To make or redeem your Shavuot Yizkor Appeal, click here: [YIZKOR](#).

MAZEL TOV!

Mazel tov to Eita Latkin on the birth of a great granddaughter, Yael Yehudis. יגדלוה לתורה ולחופה ולמעשים טובים
May they raise her to Torah, chuppah and good deeds.

COMMUNITY SOFTBALL EVENT

Play ball with Ahavat Achim on July 4, 2024! All adults are welcome and encouraged to play. RSVP by 6/30 by emailing events@ahavatachim.org



	SUNDAY 6/16	MONDAY 6/17	TUESDAY 6/18	WEDNESDAY 6/19	THURSDAY 6/20	FRIDAY 6/21
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WEEKDAY MINYANIM AT AHAVAT ACHIM

	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
SHACHARIT						
MINCHA/MAARIV	8:19 PM	8:19 PM	8:19 PM	8:20 PM	8:20 PM	6:47 PM

ZMANIM

	SUNDAY 6/16	MONDAY 6/17	TUESDAY 6/18	WEDNESDAY 6/19	THURSDAY 6/20	FRIDAY 6/21
Earliest Talit	4:18 AM	4:17 AM	4:17 AM	4:16 AM	4:16 AM	4:15 AM
Gedolah	1:35 PM	1:35 PM	1:36 PM	1:36 PM	1:36 PM	1:36 PM
Shkia	8:31 PM	8:31 PM	8:31 PM	8:32 PM	8:32 PM	
Tzait	9:11 PM	9:11 PM	9:11 PM	9:12 PM	9:12 PM	

UPCOMING EVENTS

June 25 - Annual Membership Meeting

July 4 - Softball Game, 10 AM. All adults are welcome and encouraged to play. RSVP by 6/30 to events@ahavatachim.org.

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.

COMMUNITY EVENTS

We are excited to be participating in a solidarity mission to Israel this summer. The mission is being run through Mizrachi together with Rabbi Markowitz and Rabbi Katz, and will take place July 29 - August 1. This mission is an incredible experience with opportunities to stand witness, volunteer, and support our brothers and sisters. The mission will take place July 29 - August 1. Click here for more information: [Fair Lawn Mission to Israel](#). For questions, email ariel.brum@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 ת"ע YOUTH EVENTS

Park Playdate - June 29, Godwin Park

Park Playdate - July 20, Edison Park

Park Playdate - August 17, Park TBD

Park Playdate - August 31, Park TBD

GITA COOPERWASSER ת"ע YOUTH PROGRAM

- **SHABBAT YOUTH LEADERS, 1ST - 4TH GRADE: LETIZIA & GENESIS; 3 YRS - K: TBD**
- 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 ת"ע 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.

18-25 Saddle River Road
Fair Lawn, NJ 07410
201.797.0502
<http://www.ahavatachim.org>



Community Baseball Game



**PLAY
BALL**

**WATCH &
CHEER**

THURSDAY JULY 4, 2024

EDISON PARK AT 10AM

EVENTS@AHAVATACHIM.ORG

RSVP BY JUNE 30



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

Join us for a PLAYDATE IN THE PARK

Shabbat Afternoon
June 29th at 3:45 PM
Godwin Park

Snacks will be provided





Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

NASO • נָשׂוּ

FROM THE TEACHINGS AND WRITINGS OF **RABBI LORD JONATHAN SACKS** נ"צט

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 Pursuit of Peace

The *parsha* of Naso seems, on the face of it, to be a heterogeneous collection of utterly unrelated items. First there is the account of the Levitical families of Gershon and Merari and their tasks in carrying parts of the Tabernacle when the Israelites journeyed. Then, after two brief laws about removing unclean people from the camp and about restitution, there comes the strange ordeal of the Sotah, the woman suspected by her husband of adultery.

Next comes the law of the Nazirite, the person who voluntarily (and usually for a fixed period) took upon himself special holiness restrictions, among them the renunciation of wine and grape products, of haircuts, and of defilement by contact with a dead body.

This is followed, again seemingly with no connection, by one of the oldest prayers in the world still in continuous use: the priestly blessings. Then, with inexplicable repetitiousness, comes the account of the gifts brought by the princes of each tribe at the dedication of the Tabernacle, a series of long paragraphs repeated no less than twelve times, since each prince brought an identical offering.

Why does the Torah spend so much time describing an event that could have been stated far more briefly by naming the princes and then simply telling us generically that each brought a silver dish, a silver basin and so on? The question that overshadows all others, though, is: what is the logic of this apparently disconnected series?

The answer lies in the last word of the priestly blessing: *shalom*, peace. In a long analysis, the 15th century Spanish Jewish commentator Rabbi Isaac Arama explains that *shalom* does not mean merely the absence of war or strife. It means completeness, perfection, the harmonious working of a complex system, integrated diversity, a state in which everything is in its proper place and all is at one with the physical and ethical laws governing the universe.

“Peace is the thread of grace issuing from Him, may He be exalted, stringing together all beings, supernal, intermediate, and lower. It underlies and sustains the reality and unique existence of each.”

Akeidat Yitzhak, ch. 74

Similarly, Isaac Abarbanel writes:

“That is why God is called peace, because it is He who binds the world together and orders all things according to their particular character and posture. For when things are in their proper order, peace will reign.”

Abarbanel, Commentary to Avot 1:12

This is a concept of peace heavily dependent on the vision of Genesis 1, in which God brings order out of *tohu va-vohu*, chaos, creating a world in which each object and life form has its place. Peace exists where each element in the system is valued as a vital part of the system as a whole and where there is no discord between them. The various provisions of parshat Naso are all about bringing peace in this sense.

The most obvious case is that of the Sotah, the woman suspected by her husband of adultery. What struck the Sages most forcibly about the ritual of the Sotah is the fact that it involved obliterating the name of God, something strictly forbidden under other circumstances.

The officiating priest recited a curse including God's name, wrote it on a parchment scroll, and then dissolved the writing into specially prepared water. The Sages inferred from this that God was willing to renounce His own honour, allowing His name to be effaced, “in order to make peace between husband and wife” by clearing an innocent woman from suspicion. Though the ordeal was eventually abolished by Rabbi Yochanan ben Zakkai after the destruction of the Second Temple, the law served as a reminder as to how important domestic peace is in the Jewish scale of values.

The passage relating to the Levitical families of Gershon and Merari signals that they were given a role of honour in transporting items of the

Tabernacle during the people's journeys through the wilderness. Evidently they were satisfied with this honour, unlike the family of Kehat detailed at the end of last week's parsha, one of whose number, Korach, eventually instigated a rebellion against Moses and Aaron.

Likewise, the long account of the offerings of the princes of the twelve tribes is a dramatic way of indicating that each was considered important enough to merit its own passage in the Torah. People will do destructive things if they feel slighted, and not given their due role and recognition. Again the case of Korach and his allies is the proof of this. By giving the Levitical families and the princes of the tribes their share of honour and attention, the Torah is telling us how important it is to preserve the harmony of the nation by honouring all.

The case of the Nazirite is in some ways the most interesting. There is an internal conflict within Judaism between, on the one hand, a strong emphasis on the equal dignity of everyone in the eyes of God, and the existence of a religious elite in the form of the tribe of Levi in general and the Kohanim, the priests, in particular. It seems that the law of the Nazirite was a way of opening up the possibility to non-Kohanim of a special sanctity close to, though not precisely identical with, that of the Kohanim themselves. This too is a way of avoiding the damaging resentments that can occur when people find themselves excluded by birth from certain forms of status within the community.

If this analysis is correct, then a single theme binds the laws and narrative of this parsha: the theme of making special efforts to preserve or restore peace between people.

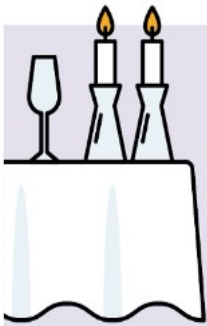
Peace is easily damaged and hard to repair. Much of the rest of the book of Bamidbar is a set of

variations on the theme of internal dissension and strife. So has Jewish history been as a whole. Naso tells us that we have to go the extra mile in bringing peace between husband and wife, between leaders of the community, and among laypeople who aspire to a more-than-usual state of sanctity.

It is no accident therefore that the priestly blessings included in Naso end – as do the vast majority of Jewish prayers – with a prayer for peace. Peace, said the rabbis, is one of the names of God Himself, and Maimonides writes that the whole Torah was given “to make peace in the world” (Laws of Chanukah 4:14). Naso is a series of practical lessons in how to ensure, as far as possible, that everyone feels recognised and respected, and that suspicion is defused and dissolved.

We have to work for peace as well as pray for it.

Judaism never forgot its vision of natural and social harmony, set out respectively in the beginnings of the books of Genesis and Numbers, as if to say that what once was could be again, if only we heed the word of God.



Around the Shabbat Table

1. Why might the Torah include such a detailed and repetitive account of the offerings brought by the princes of each tribe?
2. How do you think the laws of Nazir “promote” peace amongst the Israelite community?
3. What are some ways you can bring social harmony into your own life?

● 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/naso/the-pursuit-of-peace/