



CANDLE LIGHTING 8:14 PM | 16 SIVAN | JUNE 22, 2024 | HAVDALA 9:17 PM

TORAT ACHIM - SECOND ANNUAL

שבת פרשת בהעלותך
SHABBAT PARSHAT B'HAALOTECHA
 Haftorah is Zechariah 2:14-4:7.
 Pirkei Avot Chapter 2.

FRIDAY EVENING

MINCHA	6:47 PM
EARLIEST CANDLES	6:58 PM
SHKIA	8:32 PM
TZAIT HAKOCHAVIM	9:12 PM

SHABBAT

HASHKAMA	7:55 AM
MAIN	9:00 AM
LAST KRIAT SHEMA	9:12 AM
POST-HASHKAMA SHIUR	10:00 AM
FUNDAMENTALS SHIUR	11:30 AM
PRE-MINCHA SHIUR	7:25 PM
MINCHA	8:05 PM
MAARIV	9:17 PM

We are beginning the 2nd season of Torat Achim; our communal Torah learning from Shavuot to Simchat Torah. We have 5 offerings:

- 1) Fundamentals "Summer Book Club" reading To Heal a Fractured World by R' Lord Jonathan Sacks.
 - 2) Mishna Tractate Chullin in conjunction with the Kerem Shalom on Seder Kodshim in memory of the members of Kerem Shalom who lost their lives protecting the kibbutz on Oct. 7th, followed by a Bergen County siyum.
 - 3) Tzurba M'rabanan (women's chabura) - first meeting & topic TBD at Esther Schwed's home this Shabbat 5:00 PM. For a list of Tzurba topics see <https://www.tzurbaolami.com/list-of-topics/>. Any questions reach out to Amy Agress.
 - 4) Tzurba M'rabanan (men's chabura) - laws of Shabbat.
 - 5) Gemara: Beginner/intermediate chabura, weekly learning of the laws of returning lost objects in the 2nd Chapter of Bava Metzia.
- Please sign up here: <https://forms.gle/AXWFH6WSUbgK3TYe6>. RSVP is not required, but is used for tracking participation & improving the program.

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!

PRE-MINCHA SHIUR

This Shabbat's pre-mincha shiur is entitled "A Pound of Flesh: Understanding the Basics of Ribbis", and will be given by Shalom Brauser.

PRE-MINCHA SHIUR

Musical Hallel is back on Rosh Chodesh Tammuz, Sunday, July 7, during a second Shacharit minyan at 9:15 AM, and will be followed by a summer art project for Youth and a Community Breakfast. RSVP and/or be a sponsors for the breakfast by clicking here: [Musical Hallel](#).



SUNDAY
6/23

MONDAY
6/24

TUESDAY
6/25

WEDNESDAY
6/26

THURSDAY
6/27

FRIDAY
6/28

WEEKDAY MINYANIM AT AHAVAT ACHIM

SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
MINCHA/MAARIV	8:20 PM	8:20 PM	8:21 PM	8:21 PM	8:21 PM	6:47 PM

ZMANIM

Earliest Talit	4:15 AM	4:15 AM	4:16 AM	4:16 AM	4:17 AM	4:17 AM
Gedolah	1:37 PM	1:37 PM	1:37 PM	1:37 PM	1:37 PM	1:38 PM
Shkia	8:32 PM	8:32 PM	8:33 PM	8:33 PM	8:33 PM	
Tzait	9:12 PM	9:12 PM	9:13 PM	9:13 PM	9:13 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.

July 7 - Rosh Chodesh musical Hallel, summer art project for Youth and Community Breakfast. RSVP and/or be a sponsor by clicking here: [Musical Hallel](#).

IN OUR FUTURE

Aug. 24 - Kiddush is sponsored by Michelle & Zvi Dubin in celebration of Jon's Auf Ruf and upcoming wedding to Ruchie Gross

Aug. 24 - Seudah Shlishit is co-sponsored in memory of Warren Wolf and by Michelle & Zvi Dubin in celebration of Jon's Auf Ruf.

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, and on 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׳׳׳ YOUTH EVENTS

- June 29** - Park Playdate, Godwin Park
- July 20** - Park Playdate, Edison Park
- August 17** - Park Playdate, Park TBD
- August 31** - Park Playdate, Park TBD
- September 21** - On Shabbat - Learn, Eat, and Play High Holiday Program.
- October 13** - Sukkah decoration, w/donuts.

GITA COOPERWASSER׳׳׳ YOUTH PROGRAM



- **SHABBAT YOUTH LEADERS, 1ST - 4TH GRADE: LETIZIA & NICOLE; 3 YRS - K: LYLA & GENESIS**
- 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.



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



MUSICAL HALLEL + COMMUNITY BREAKFAST



AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

SUNDAY JULY 7, 2024

**9:15
AM**

**SHACHARIT W/
MUSICAL HALLEL**

Hallel begins ~9:35am

**SUMMER ART
PROJECT**

For Youth

**9:45
AM**

**10:30
AM**

**BAGEL
BREAKFAST**

**RSVP BY
7/2/24**





Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

BEHA'ALOTECHA • בהעלותך

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS ז"ל

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 ז"ל in 5771 (2010–2011). These timeless messages are accompanied by a new [Family Edition](#) (2023–2024), created to inspire intergenerational learning on the *parsha*.

Two Types of Leadership

In this week's *parsha*, Moses has a breakdown. It is the lowest emotional ebb of his entire career as a leader. Listen to his words to God:

"Why have You treated Your servant so badly? Why have I found so little favour in Your sight that You lay all the burden of this people upon me? Was it I who conceived all this people? Was it I who gave birth to them all, that You should say to me, 'Carry them in your lap, as a nursemaid carries a baby'? ...I cannot bear all this people alone; the burden is too heavy for me. If this is how You treat me, kill me now, if I find any found favour in Your sight, and let me not see my own misery."

Num. 11:11-15

The cause of his distress seems utterly disproportionate to its effect. The people have done what they so often did before. They have complained. They say:

"We remember the fish we ate in Egypt at no cost, the cucumbers, and the melons, and the leeks, and the onions, and the garlic! But now our throats are dry. There is nothing at all but this manna to look at."

Num. 11:5

Many times Moses has faced this kind of complaint from the people before. There are several such instances in the book of Exodus, including one almost exactly similar:

"If only we had died by the Lord's hand in Egypt! There we sat around pots of meat and ate our fill of bread. Instead you have brought us out into this desert to starve the entire assembly to death."

Ex. 16:3

On these earlier occasions Moses did not give expression to the kind of despair he speaks of here. Usually, when leaders face repeated challenges, they grow stronger each time. They learn how to respond, how to cope. They develop resilience, a thick skin. They formulate survival strategies. Why then does Moses seem to do the opposite, not only here but often throughout the book of Numbers?

In the chapters that follow, Moses seems to lack the unshakeable determination he had in Exodus. At times, as in the episode of the spies, he seems surprisingly passive, leaving it to others to fight the battle. At others, he seems to lose control and becomes angry, something a leader should not do. Something has changed, but what? Why the breakdown, the burnout, the despair?

A fascinating insight is provided by the innovative work of Prof. Ronald Heifetz, co-founder and director of the Center for Public Leadership at the John F. Kennedy School of Government, Harvard University.¹

Heifetz distinguishes between technical challenges and adaptive challenges. A technical challenge is one where you have a problem and someone else has the solution. You are ill, you go to the doctor, he diagnoses your condition and prescribes a pill. All you have to do is follow the instructions.

Adaptive challenges are different. They arise when we are part of the problem. You are ill, you go to the doctor, and he tells you: I can give you a pill, but the truth is that you are going to have to change your lifestyle. You are overweight, out of condition, you sleep too little and are exposed to too much stress. Pills won't help you until you change the way you live.

Adaptive leadership is called for when the world is changing, circumstances are no longer what they were, and what once worked works no more. There is no quick fix for such things, no miracle pill, no simple following of instructions. We have to change. What's more, the leader cannot do this for us. He must inspire, but we have to follow through.

The fundamental difference between the books of Exodus and Numbers is that in Exodus, Moses is called on to exercise technical leadership. The Israelites are enslaved? God sends signs and wonders, ten plagues, and the Israelites go free. They need to escape from Pharaoh's chariots? Moses lifts his staff and God divides the sea. They are hungry? God sends manna from heaven. Thirsty? God sends water from a rock. When they have a problem, the leader, Moses, together with God, provides the solution. The people do not have to exert themselves at all.

In the book of Numbers, however, the equation has changed. The Israelites have completed the first

part of their journey. They have left Egypt, reached Sinai, and made a covenant with God. Now they are on their way to the Promised Land. Moses' role is now different. Instead of providing technical leadership, he has to provide adaptive leadership. He has to get the people to change, to exercise responsibility, to learn to do things for themselves while trusting in God, instead of relying on God to do things for them.

It is precisely because Moses understands this that he is so devastated when he sees that the people haven't changed at all. They are still complaining about the food, almost exactly as they did before the revelation at Mount Sinai, before their covenant with God, before they themselves had built the Sanctuary, their first creative endeavour together.

He has to teach them to adapt, but he senses – rightly as it transpires – that they are simply unable to change their pattern of response, the result of years of slavery. They are passive, and overly dependent. They have lost the capacity for self-motivated action. As we eventually discover, it will take a new generation, born in freedom, to develop the strengths needed for self-governance, which is the precondition of freedom.

Adaptive leadership is intensely difficult. People resist change. They erect barriers against it. One is denial. A second is anger. A third is blame. That is why adaptive leadership is emotionally draining in the extreme. Many of the great adaptive leaders – among them Lincoln, Gandhi, John F. and Robert Kennedy, Martin Luther King Jr, Anwar Sadat and Yitzhak Rabin – were assassinated. Their greatness was posthumous. Only in retrospect were they seen by their own people as heroes. At the time, they were seen by many as a threat to the status quo, to all that is comfortingly familiar.

Moses, with the insight of the greatest of the Prophets, intuitively sees all this. Hence his despair

¹ Ronald Heifetz, *Leadership Without Easy Answers*, Harvard University Press; Ronald Heifetz and Marty Linsky, *Leadership on the Line*, Harvard Business Press; Ronald Heifetz, Marty Linsky and Alexander Glashow, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, Harvard Business Press.

and his wish to die. It is far easier to be a technical leader than an adaptive one. It is easy to leave it to God, hard to realise that God is calling us to responsibility, to become His partners in the work of redemption.

Of course, the Torah does not leave it there. In Judaism, despair never has the last word. God comforts Moses, tells him to recruit seventy elders to share the burden of leadership with him, and gives him the strength to carry on. Adaptive leadership is, for Judaism, the highest form of leadership. That is what the Prophets did. Without relieving the people of their responsibility, they gave them a vision and a hope. They spoke difficult, challenging truths, and they did so with a passion that still has the power to inspire the better angels of our nature.

But with devastating honesty – never more so than in its account of Moses' temporary breakdown – the Torah tells us that adaptive leadership is not easy, and that those who exercise it will face anger and criticism. They may come to feel that they have failed. But they have not. Moses remains the greatest leader the Jewish people has ever known, the man who almost single-handedly shaped the Israelites into a nation that never gave up or gave way to despair.

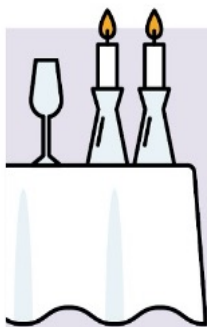
Nowhere is the difficulty of adaptive leadership more simply summarised than in God's words to Moses successor, Joshua.

Be strong and courageous, for you will lead these people to inherit the land I swore to their ancestors to give them. But you must be strong and very courageous indeed to faithfully uphold all the Torah that Moses My servant commanded you . . .

Joshua 1:6-7

The first sentence speaks about military leadership. Joshua was to lead the people in their conquest of the land. The second verse speaks about spiritual leadership. Joshua was to ensure that he and the people kept faith with the covenant they had made with God. The first, says the verse, demands courage, but the second demands exceptional courage. Change always does.

To fight an enemy is hard, to fight with yourself harder still. To help people find the strength to change: that is the highest leadership challenge of all.



Around the Shabbat Table

1. Why do you think Moshe felt so much despair in this week's parsha?
2. Can you think of other examples of adaptive leaders in the Tanach? Did they display the ability to be flexible and intuitive over time?
3. What do you think it means to be an adaptive leader in today's world?

● 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/behaalotecha/two-types-of-leadership/