



ב"ה

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule Parshas Nitzavim

Erev Shabbos – Sep. 7, 2018

Candle Lighting 7:01 pm
Mincha 7:00 pm

Shabbos – Sep. 8, 2018

Shacharis 9:30 am*
Torah Reading 10:35 am
Rabbi Neubort’s Drasha 11:10 am
Kiddush 12:10 pm
Gemara (2-31 Summit Ave) ... 6:00 pm
Shalosh Seudos and Shiur 6:00 pm
Mincha 7:00 pm
Rabbi’s Drasha 7:20 pm
Shabbos Ends 7:59 pm

**Latest morning Shema is now 9:39 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis 6:15 am
Mincha 1:45 pm
Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am
Halachah, Mon-Fri 1:40 pm
Torah Studies Mon. 7-8:00 pm
Tuesday Talmud 9:30-10:00 pm

Parshah in a Nutshell

Nitzavim

Deuteronomy 29:9–30:20

The Parshah of Nitzavim includes some of the most fundamental principles of the Jewish faith:

The unity of Israel: “You stand today, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer.”

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons G-d’s laws, but then he prophesies that in the end, “You will return to the L-rd your G-d . . . If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you . . . and bring you into the Land which your fathers have possessed.”

The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”

Freedom of choice: “I have set before you life and goodness, and death and evil:

in that I command you this day to love G-d, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life.” ❖

Kiddush

This week's kiddush is sponsored by the Shul.

*

Thank You to:

Mr. Nachum Nachum for reading of the Torah

Volunteers who help prepare, serve, and clean up Kiddush and Shalosh Seudos

Halachic Zmanim

Shabbos, September 8
Daylight Saving Time

Earliest Tallis 5:33 AM
Latest Morning Shema 9:39 AM
Earliest Mincha (Gedola) ... 1:27 PM
Plag Hamincha 6:01 PM
Earliest Evening Shema 7:46 PM

Rosh Hashana

What: It is the birthday of the universe, the day G-d created Adam and Eve, and it's celebrated as the head of the Jewish year.

When: The first two days of the Jewish new year, Tishrei 1 and 2, beginning at sundown on the eve of Tishrei 1. Rosh Hashanah 2018 begins at sundown on September 9 and continues through nightfall on September 11.

How: Candle lighting in the evenings, festive meals with sweet delicacies during the night and day, prayer services that include the sounding of the ram's horn (shofar) on both mornings, and desisting from creative work.

Why Rosh Hashanah Is Important

The Jewish New Year, Rosh Hashanah actually means "Head of the Year." Just like the head controls the body, our actions on Rosh Hashanah have a tremendous impact on the rest of the year.

As we read in the Rosh Hashanah prayers, each year on this day "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court "who shall live, and who shall die ... who shall be impoverished and who shall be enriched; who shall fall and who shall rise."

It is a day of prayer, a time to ask the Almighty to grant us a year of peace, prosperity and blessing. But

it is also a joyous day when we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe depends on G-d's desire for a world, a desire that is renewed when we accept His kingship anew each year on Rosh Hashanah.

What's It Called?

- The most common name for this holiday is Rosh Hashanah, the name used in the eponymous tractate of Talmud devoted to the holiday.

- The Torah refers to this day as Yom Teruah (Day of Shofar Blowing).

- In our prayers, we often call it Yom Hazikaron (Day of Remembrance) and Yom Hadin (Day of Judgement) since this is the day when G-d recalls all of His creations and determines their fate for the year ahead.

- Together with Yom Kippur (which follows 10 days later), it is part of the Yamim Nora'im (Days of Awe, or: High Holidays).

First Priority: Hear the Shofar

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn, on both days of the holiday (except if the first day is Shabbat, in which case we blow the shofar only on the second day).

The first 30 blasts of the shofar are blown following the Torah reading

during morning services, and as many as 70 additional are blown during (and immediately after) the Musaf service, adding up to 100 blasts over the course of the Rosh Hashanah morning services (some communities sound another round of 30 blasts after services as well). For someone who cannot come to synagogue, the shofar may be heard the rest of the day. If you cannot make it out of your home, please contact your closest Chabad center to see about arranging a "house call."

The shofar blowing contains a series of three types of blasts: tekiah, a long sob-like blast; shevarim, a series of three short wails; and teruah, at least nine piercing staccato bursts.

The blowing of the shofar represents the trumpet blast that is sounded at a king's coronation. Its plaintive cry also serves as a call to repentance. The shofar itself recalls the Binding of Isaac, an event that occurred on Rosh Hashanah in which a ram took Isaac's place as an offering to G-d.

Other Observances

Greetings: On the first night of Rosh Hashanah, wish a male, "Leshanah tovah tikatev vetichatem;" for a female say, "Leshanah tovah tikatevee vetichatemee" ("May you be inscribed and sealed for a good year"). At other times, wish them a "Gemar chatimah tovah" ("A good inscription and sealing [in the Book of Life]").

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Candles: As with every major Jewish holiday, women and girls light candles on each evening of Rosh Hashanah and recite the appropriate blessings. On the second night, make sure to use an existing flame and think about a new fruit that you will be eating (or new garment that you are wearing) while you say the Shehechyanu blessing.

Tashlich: On the first afternoon of Rosh Hashanah (provided that it is not Shabbat), it is customary to go to a body of water (ocean, river, pond, etc.) and perform the Tashlich ceremony, in which we ceremonially cast our sins into the water. With this tradition we are symbolically evoking the verse, “And You shall cast their sins into the depths of the sea.” The short prayer for this service can be found in your machzor.

Rosh Hashanah Prayers

Much of the day is spent in synagogue, where we pray that G-d grant all of His creations a sweet new year. The evening and afternoon prayers are similar to the prayers said on a regular holiday. However, the morning services are significantly longer.

The holiday prayerbook—called a machzor—contains all the prayers and Torah readings for the entire day. The most significant addition is the shofar blowing ceremony.

However, there are also other important elements of the prayer service that are unique to Rosh Hashanah.

The Torah is read on both mornings of Rosh Hashanah.

On the first day, we read about Isaac’s birth and the subsequent banishment of Hagar and Ishmael. Appropriately, the reading is followed by a haftarah reading about the birth of Samuel the Prophet. Both readings contain the theme of prayers for children being answered, and both of these births took place on Rosh Hashanah.

On the second morning, we read about Abraham’s near-sacrifice of his son Isaac. As mentioned above, the shofar blowing recalls the ram, which figures prominently in this story as a powerful display of Abraham’s devotion to G-d that has characterized His children ever since. The haftarah tells of G-d’s eternal love for His people..

The cantor’s repetition of the Amidah (Silent Prayer) is peppered with piyyutim, poetic prayers that express our prayerful wishes for the year and other themes of the day. For certain selections, those deemed especially powerful, the ark is opened. Many of these additions are meant to be said responsively, as a joint effort between the prayer leader and the congregation.

Even without the added piyyutim, the Rosh Hashanah Musaf prayer is significantly longer than it is the rest of the year. This is because its single middle blessing is divided into three additional blessings, each focusing on another one of the holiday’s main themes: G-d’s kingship, our wish that He “remember” us for the good, and the shofar. Each blessing contains a collage of Biblical verses that express its theme, and is then followed by a round of shofar blowing.

Rosh Hashanah Feasts

We eat festive meals every night and day of the holiday. Like all other holiday meals, we begin by reciting kiddush over wine and then say the blessing over bread. But there are some important differences:

a. The bread (traditionally baked into round challah loaves, and often sprinkled with raisins) is dipped into honey instead of salt, expressing our wish for a sweet year. We do this on Rosh Hashanah, Shabbat Shuvah (the Shabbat before Yom Kippur), in the pre-Yom Kippur meal and during Sukkot.

b. Furthering the sweet theme, it is traditional to begin the meal on the first night with slices of apple dipped in honey. Before eating the apple, we make the ha’etz blessing and then say, “May it be Your will to renew for us a good and sweet year.”

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c. Many people eat parts of the head of a fish or a ram, expressing the wish that “we be a head and not a tail.”

d. In many communities, there are additional traditional foods eaten, each symbolizing a wish for the coming year. Many eat pomegranates, giving voice to a wish that “our merits be many like the [seeds of the] pomegranate.” Another common food is tzimmes, a sweet carrot-based dish eaten because of its Yiddish name, merren, which means both “carrot” and “increase,” symbolizing a wish for a year of abundance.

e. It is traditional to avoid nuts, as well as vinegar-based, sharp foods, most notably the horseradish traditionally eaten with gefilte fish, since we don’t want a bitter year.

f. On the second night of the holiday, we do not eat the apples, fish heads, pomegranates, etc. However, before we break bread (and dip it in honey), we eat a “new fruit,” something we have not tasted since the last time it was in season. ❖

SAVE THE DATE:

Friendship Walk and Celebration
Sunday, September 16
Votee Park, Teaneck

10:00 am Registration
10:30 am Walk 11:00 am Fair

www.NJFriendshipWalk.com

**Help make a Minyan once a Year –
or once in a while in Paterson**

If you map out 510 East 27th Street/Corner of 12th Ave in Paterson it’s really not that far from Fair Lawn or Elmwood Park. Visitors and Minyan-makers find it’s worth the Shlep, even if you’re just looking for a good Chulent. But most importantly, the seniors at Federation Apartments look forward to each Minyan! Here are upcoming opportunities to do a Mitzvah:

Rosh Hashanah Schedule: Monday, September 10 & Tuesday, September 11

Yom Kippur Schedule: Tuesday, September 18th 7:30 pm Kol Nidre Services followed by Ma’ariv

Wednesday, September 19 – begin at 9:00 am (Yizkor approximately 11 am)

Small groups walk from the Morlot and Broadway bridges at approx. 8:40. For more info, email: JerrySchranz@gmail.com or visit Paterson Shul on Facebook. ❖

Join us for the High Holidays, where all Jews feel at home.

Our contemporary approach to tradition will leave you feeling uplifted and inspired.

The Days of Awe are rapidly approaching; now is the time to reserve (and pay for) your seats.

- Friendly Atmosphere
- All announcements and Sermons are in English
- Hebrew-English Prayer-Books

Seating is limited and will be sold on a first-come-first-served basis.

If you cannot afford to purchase a seat, please contact Rabbi Neubort

<https://www.flchabad.com/congregation/high-holidays/seating/>

Fair Lawn Orthodox Jewish Community Events

- **Oct. 14** – Apple Picking, Petting Zoo and Hayride, an Ahavat Achim event at Demarest Farms (244 Wierimus Rd, Hillsdale, NJ). Sunday, 10:30 AM. For more info, email programmingaa@gmail.com.
- **Oct. 20** – Beer Tasting & Sale, with a beer spectrum from Pilsners to Stouts. All tasting beers will be available for sale at a discount. \$20 ticket includes \$5 towards beer purchases (in association with B&B Liquors). Saturday night, 8:30 PM, at Darchei Noam. RSVP at: darcheinoam.com/event/5779/beer-tasting.

Rosh Hashanah Schedule

September 9

Afternoon/Evening Prayers 7:00 pm

September 10

Morning Prayers 9:30 am -Shofar 11:45 am

Afternoon Prayers 6:30 pm

followed by Tashlich Parade - Bring the Kids!!

Evening Prayers 7:54 pm

September 11

Morning Prayers at 9:30 am – Shofar 11:45 am

Afternoon/Evening Prayers at 7:05 pm

Haftorah in a Nutshell

Isaiah 61:10-63:9

This week's haftorah is the seventh and final installment of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah then declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory. The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

Isaiah concludes with the famous statement:

"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."

Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them. ❖

Wishing all of our friends and neighbors a Happy, Healthy, and Sweet New Year!

Good Shabbos and Good Yom Tov!

ב"ה
 נמלאה הארץ דעה אתה ה'
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

Currently learning
 יום טוב של ראש השנה (תרנ"ט)
DIVINE SPEECH
 by the Rebbe Rashab
Monday-Friday 5:55-6:10 AM

Halachah • שיעורי הלכה

Explore the Ins-and-Outs of Prayer
Hilchos Tefillah..... 1:40-1:45 PM
 Monday-Thursday

Tuesday Talmud • שיעורי

גמרא
Tractate Sukkah.....9:30-10:00 PM

WANT TO LISTEN TO A CLASS ON-THE-GO?
 Text your WhatsApp number to 201-362-2712
 to join the Torah Classes @ Anshei Group

Shiur & Shalosh Seudos

Sponsored by
Mr. Ira Frankel

לעילוי נשמת
 ידידיה חיים בן שלמה פנחס הלוי ע"ה
 גאלדע בת אברהם יצחק אלטר ע"ה
 יהושע העשיל בן אברהם מרדכי ע"ה
 אסתר בת יעקב דוד ע"ה
 ת.נ.צ.ב.ה.

A Look at Liturgy

On the Origin of *Piyutim* and
 Their Evolution
 Shabbos afternoon, 6:05 pm
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MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

September 17, 2018

JEW IN SHOES

Grounded Below, Turned Above

Of course we need shoes. It's no fun walking barefoot over rocks or around the kitchen after that glass pitcher shatters. Shoes are just a part of life. But all of a sudden, when it comes to holy days, places, and times, shoes are literally flying off our feet. What's behind these mandated shoe removals?

September 24, 2018

DON'T KICK THE SUKKAH

Religion isn't Just About Feeling Good

Avraham serves angels and is rewarded with a Sukkah. We sit in a Sukkah and are to be rewarded in Messianic times with a Sukkah of Leviathan skin. The Gentiles kick their Sukkah when it's too hot, and the Jews calmly walk out. Discover the meaning behind this bizarre Sukkah medley.

Schedule for the new course by the
 Anshei Lubavitch

Rosh Chodesh Society

for women

**Larger Than Life: Weaving
 G-d Into the Details**

- | | | |
|-------------|------------------|---------|
| 2018 | October 17..... | 7:30 pm |
| | November 14..... | 7:30 pm |
| | December 12..... | 7:30 pm |
| 2019 | January 16..... | 7:30 pm |
| | February 13..... | 7:30 pm |
| | March 13..... | 7:30 pm |
| | May 15..... | 7:30 pm |

Questions? Want to host a class? Call
 or text Rivky Bergstein: 201.362.2712



**Wrestling with
 Faith**

Beginning October 21

Most people, even the most devout, struggle with issues about God. We sit in the synagogue during the High Holidays and affirm the essentials of Judaism in theory, but when it comes to trusting God with our daily lives, we share a secret, painful fear that God isn't really looking out for us.

Many have been brought up under the assumption that mainstream science is incompatible with genuine Jewish faith—so when they see compelling evidence for biological evolution, for example, they feel forced to choose between science and their faith.

Wrestling with Faith was created for tackling questions like these, the "big issues" that keep people from intimate faith with God. In Wrestling with Faith, we acknowledge the often-unspoken doubts and questions that all people share—as we share their invitation for us to dig deeper for the answers.

In Wrestling with Faith, JLI offers a steady and inspiring voice to help us reaffirm and understand our faith in a world where nothing seems solid or permanent. Drawing upon 3,000 years of Jewish knowledge, as well as a storehouse of literary, psychological, and theological insights, the course examines the fears and doubts that challenge us. It is in these struggles to find meaning that the course lays out a path for belief in a world struggling to find faith; but perhaps more important, it helps us find our own rhythm within which to walk that path.

- Lesson 1** – Where's the evidence?
- Lesson 2** – Does G-d really care?
- Lesson 3** – Why do some Jewish practices seem primitive?
- Lesson 4** – Why would a good G-d do bad stuff?
- Lesson 5** – Do religious beliefs contradict scientific discoveries?
- Lesson 6** – How can I enjoy a close relationship with G-d?

FIND OUT MORE by calling 201.362.2712. or
 email: RabbiBergstein@FLChabad.com