

### Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

### Shabbos Schedule Chol Ha'Moed Succos

#### Erev Shabbos – Sep. 28, 2018

Candle Lighting ..... 6:26 pm  
Mincha ..... 6:30 pm

#### Shabbos – Sep. 29, 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) ... 5:25 pm  
Shalosh Seudos and Shiur ..... 5:30 pm  
Mincha ..... 6:30 pm  
Rabbi's Drasha ..... 6:50 pm  
Shabbos Ends ..... 7:22 pm

*\*Latest morning Shema is now 9:46 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

Shabbos Chol Ha'Moed Succos  
Exodus 33:12-34:26

G-d agrees to Moses' request that His presence only dwell amongst the Jews. Moses requests to be shown G-d's glory. G-d agrees, but informs Moses that he will only be shown G-d's "back," not G-d's "face."

G-d tells Moses to carve new tablets upon which G-d will engrave the Ten Commandments. Moses takes the new tablets up to Mt. Sinai, where G-d reveals His glory to Moses while proclaiming His Thirteen Attributes of Mercy.

G-d seals a covenant with Moses, assuring him again that His presence will only dwell with the Jews. G-d informs the Jewish people that He will drive the Canaanites from before them. He instructs them to destroy all vestiges of idolatry from the land, not to make molten gods, to refrain from making any covenants with its current inhabitants, to sanctify male firstborn humans and cattle, and not to cook meat together with milk.

The Jews are commanded to observe the three festivals — including the holiday of Sukkot, "the festival of the ingathering, at the turn of the year." All males are commanded to make pilgrimage to "be seen by G-d" during these three festivals.

The maftir, from the Book of Numbers, discusses the public offerings brought in the Temple on this day of Sukkot. ❖

### Schedule for Sh'mini Atzeres and Simchas Torah:

Sunday evening, Sep. 30  
Mincha/Maariv  
6:20 pm

Monday, Oct. 1  
Shacharis 9:30 am  
**Yizkor** 11:15 am  
Mincha 6:30 pm  
Hakafo 7:20 pm

Tuesday, Oct. 2  
Shacharis 9:30 am  
Mincha 6:15 pm  
Farbrengen 6:35  
Maariv 7:29 pm

#### Kiddush

This week's kiddush is sponsored by the Shul.

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#### Thank You to:

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

#### Halachic Zmanim

Shabbos, September 29  
Daylight Saving Time

Earliest Tallis ..... 5:55 AM  
Latest Morning Shema ..... 9:46 AM  
Earliest Mincha (Gedola) ... 1:17 PM  
Plag Hamincha ..... 5:31 PM  
Earliest Evening Shema ..... 7:10 PM

# Hoshana Rabbah

Sept 29 (evening) - 30, 2018

The seventh day of Sukkot is called Hoshana Rabbah, and is considered the final day of the divine “judgment” in which the fate of the new year is determined. It is the day when the verdict that was issued on Rosh Hashanah and Yom Kippur is finalized.

The Midrash tells us that G-d told Abraham: “If atonement is not granted to your children on Rosh Hashanah, I will grant it on Yom Kippur; if they do not attain atonement on Yom Kippur, it will be given on Hoshana Rabbah.”

Isaiah says, “They seek Me day [after] day.” The Talmud explains that these two “days” refer to the day when the shofar is sounded (Rosh Hashanah) and the day when we take the willow (Hoshana Rabbah)—the day when the heavenly judgment begins, and the day when it concludes.

In addition, on Sukkot we are judged regarding how much rain will fall in the upcoming year. Thus, on Hoshana Rabbah, the final day of Sukkot, this judgment is finalized. Considering how much our wellbeing and economy depend on bountiful rainfall, it is clear how important this day is.

## The Day of the Willow

The primary observance of Hoshana Rabbah is “the taking of the willow.” In addition to the Four Kinds taken every day of Sukkot, it is a tradition, dating back to the times of the prophets, to take an

additional willow on the seventh day of Sukkot. This commemorates the willow ceremony in the Holy Temple, where large eighteen-foot willow branches were set around the altar every day of Sukkot. Every day of Sukkot the altar was circled once, to the sounds of supplications for divine assistance; on Hoshana Rabbah, the altar was circled seven times.

Today, during the course of the Hoshana Rabbah morning services, all the Torah scrolls are taken out of the Ark and are held by people standing around the bimah (Torah reading table). The congregation then makes seven circuits around the bimah (instead of the one circuit done the other days of Sukkot) while reciting the Hoshanaot prayers, with the Four Kinds in hand. At the conclusion of the Hoshanaot we take a bundle of five willows (available for a nominal fee at most synagogues), and with it we strike the ground five times, symbolizing the “tempering of the five measures of harshness.”

It is customary for all—men, women, and even small children—to perform this ritual. One should not use a willow bundle already used by another; a bundle should be purchased for every family member. After the bundle is used, many have the custom of throwing it onto the top of the Ark.

*Other Hoshana Rabbah observances:*

## Night Learning

In consideration of the auspiciousness of the day, it is customary in many communities to remain awake

on the night preceding Hoshana Rabbah. We recite the entire book of Deuteronomy, wherein the precepts to love and fear G-d are expounded at length. In certain communities, the entire book of Deuteronomy is read in the synagogue from the Torah scroll. After midnight, the entire book of Psalms is recited. In some congregations it is a custom for the gabbai (synagogue manager) to distribute apples (signifying a “sweet year”) to the congregants. These apples are then taken home, dipped in honey, and eaten in the sukkah.

## Morning Prayers

Because of the length of the day’s Hoshanaot prayers, the morning service is a bit longer than the usual Chol Hamoed prayers. However, in many communities (though not in Chabad synagogues), the prayers are augmented with many standard holiday prayers as well as additional liturgy composed specifically for Hoshana Rabbah—and as such, last for several hours. In fact, in certain communities it is even customary to sound the shofar, as a call to repentance, during the course of the prayers.

The Hoshanaot prayers and circuits are done immediately before the reading of the Torah, or in some communities, after the Musaf prayer.

## Lekach

The Rebbe would distribute lekach (honey cake) on Hoshana Rabbah, to those who had not received a piece before Yom Kippur.

## Festive Meal

A festive meal is eaten in the sukkah. We dip the bread in honey for the last time. Many have the custom to eat kreplach—dough filled with ground beef or chicken, folded into triangles—on this day. Click here for a recipe.

Hoshana Rabbah is also the last occasion on which we recite the special blessing for eating in the sukkah, since the biblical commandment to dwell in the sukkah is only for seven days (though it is the practice of many communities—and such is the Chabad custom—that outside of the Land of Israel, we eat in the sukkah also on the eighth day, Shemini Atzeret). ❖

## Shemini Atzeres / Simchat Torah

**Sept 30 (eve) - Oct 2, 2018**

**When:** Starts in the evening of September 30, and concludes after nightfall of Oct. 2, 2018

**What:** The holiday of Sukkot is followed by an independent holiday called Shemini Atzeres. In Israel, this is a one-day holiday; in the Diaspora it is a two-day holiday, and the second day is known as Simchat Torah. This holiday is characterized by utterly unbridled joy, which reaches its climax on Simchat Torah, when we celebrate the conclusion—and restart—of the annual Torah-reading cycle.

**How:** These two days constitute a major holiday (yom tov), when most forms of work are prohibited. On the preceding nights, women and girls light candles, reciting the appropriate blessings, and we enjoy nightly and daily festive meals, accompanied by kiddush. We don't go to work, drive, write, or switch on or off electric devices. We are permitted to cook and to carry outdoors (unless it is also Shabbat).

### Shemini Atzeres

The first day, Shemini Atzeres, features the prayer for rain, officially commemorating the start of the Mediterranean (i.e., Israeli) rainy season, and the Yizkor prayer (supplicating G-d to remember the souls of the departed).

We no longer take the Four Kinds, and we no longer mention Sukkot in the day's prayers; in the Diaspora, however, we do still eat in the sukkah (but without reciting the blessing on it).

### Simchat Torah

The highlight of the second day, Simchat Torah ("The Joy of the Torah"), is the hakafot, held on both the eve and the morning of Simchat Torah, in which we march and dance with the Torah scrolls around the reading table in the synagogue. (In many synagogues, hakafot are conducted also on the eve of Shemini Atzeres.)

On this joyous day when we conclude the Torah, it is customary for every man to take part in the celebration by receiving an aliyah. The children, too, receive an aliyah!

After the final aliyah of the Torah, we immediately begin a new cycle from the beginning of Genesis (from a second Torah scroll); this is because as soon as we conclude studying the Torah, G-d's infinite wisdom, on one level, we immediately start again, this time to discover new and loftier interpretations.

(In the Land of Israel, the celebration and customs of these two days are compressed into one day.) ❖

### 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](mailto: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](http://darcheinoam.com/event/5779/beer-tasting).

**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:

**Monday, October 1:  
Shmeini Atzeret – Simchat Torah-style!  
9:00 am (Yizkor at 10:30)**

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. ❖

***Embroidery Exhibition***

Needle Artist, Kay Fialkoff, will exhibit works on paper and fabric, featuring a series of embroidery masterworks titled *Prayers for the Earth*, at the Pine Gallery in the Maurice M. Pine Library in Fair Lawn. The address is [10-10 Fair Lawn Avenue](#).

The opening reception is Sunday, November 4, 2018, 2:30- 4:30 p.m. The exhibition will run through the end of December. Guided tours are available by appointment. ❖

**Haftorah in a Nutshell – Shabbos Chol HaMoed**

*Ezekiel 38:18-39:16*

The subject of the haftorah of this Shabbat is the war of Gog and Magog that will precede the Final Redemption. Its connection to the holiday of Sukkot is that according to tradition the war will take place during the month of Tishrei, the month when the holiday of Sukkot falls. In addition, this war is identical to the one described in the fourteenth chapter of Zachariah, the haftorah read on the first day of Sukkot, which concludes by saying that the gentile survivors of this war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G-d.

The prophet describes Gog's war against Israel and G-d's furious response. G-d will send an earthquake, pestilence, great floods and hailstones and fire—utterly destroying Gog's armies.

"And I will reveal Myself in My greatness and in My holiness and will be recognized in the eyes of many nations, and they will know that I am the Lord. . . . I will make known My Holy Name in the midst of My people Israel, and I will no longer cause My Holy Name to be profaned, and the nations will know that I, the Lord, am holy in Israel."

The haftorah concludes by saying that the weaponry of the defeated armies of Gog will provide fuel for fire for seven years! The Jews "shall carry no wood from the fields nor cut down any from the forests, for they shall make fires from the weapons." ❖

**Want to honor a loved one?  
Give meaning to an anniversary?  
Commemorate a Yahrzeit?**

**You can sponsor the Shabbos Kiddush  
or the Weekly Bulletin.  
For further information, please contact the Rabbi.**

# Our Season of Rejoicing

By Rabbi Moshe Bogomilsky

Every Yom Tov has its official name and also a descriptive surname. Pesach is zeman cheiruteinu — the season of our freedom. Shavuot is zeman matan Torateinu — the season of the giving of our Torah, and Sukkot is the season of our rejoicing. The adjective for Pesach and Shavuot is well understood, but the one for Sukkot is puzzling.

How can leaving our beautiful multi-roomed houses and moving into a small hut be called “simchateinu” — “our rejoicing”?

Indeed, I know about the many Sukkot factories fabricating custom-made Sukkot. I also am aware of places where air-conditioners are installed in the Sukkah. But I cannot forget how before Sukkot we all would become carpenters and searched the cellars of the tenement houses for old doors and scraps of wood to erect a Sukkah in the yard of tenement house. I can't tell you how many times, water and stones etc. were thrown from the rooftops and landed on the table or someone's head. Even in those years, we said in Kiddush, “zeman simchateinu” — “the season of our rejoicing”!?

There is an adage from a wise person, “Ein simchah kehatarat hasefeikot” — “There is no joy that can compare to the joy of one who is relieved of his doubts.”

The essential part of the Sukkah is the sechach covering, through which according to halachah, one must be able to see the sky.

During the year we live in our fortresses and are deceived by our pseudo security. We persuade ourselves that its window gates, security guards, alarms etc. will protect us. But, in reality we are frightened by the sound of a rustling leaf.

Moving into the Sukkah serves as a reminder to the meagerness of our man-made systems, teaching that the only fool-proof security system is our Father in Heaven to whom we can look up to for His salvation. When we reach this rationalization, all doubts and worries are removed and we truly experience and celebrate zeman simchateinu — our season of rejoicing. ❖

**The Shabbos Day is an opportunity for resting, eating ... AND LEARNING.  
Join us for Shalosh Seudah (the 3<sup>rd</sup> meal), along with an exciting class,  
each Shabbos afternoon – one hour before Mincha.**

**Please join us for Hoshana Rabbah Tehillim**

**Motzei Shabbos at 12:45 am**