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**Parshah Vayeishev in a Nutshell**  
*(Genesis 37:1-40:23)*

Yaakov settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious many-colored coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.

Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph's special coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death.

**Kiddush**

This week's kiddush is sponsored by the Shul

Judah is reluctant to have his third son marry her. Determined to have a child from Judah's family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. G-d blesses everything he does, and soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad.

*(continued on next page)*

**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 Vayeishev**

**Erev Shabbos – Nov. 30, 2018**

Candle Lighting ..... 4:11 pm  
Mincha ..... 4:15 pm

**Shabbos – Dec. 1, 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) ..... Postponed  
Mincha ..... 4:15 pm  
Rabbi's Drasha ..... 4:35 pm  
Shabbos Ends..... 5:14 pm

*\*Latest morning Shema is now 9:21 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

This week's bulletin is sponsored by  
**Rabbi Martin Rosenfeld**  
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**Thank You to:**  
**Nachum Nachum**  
**for reading the Torah**  
**and to our**  
**Kiddush Volunteers**

**Halachic Zmanim**

**Shabbos, December 1**  
**Eastern Standard Time**

Earliest Tallis ..... 6:00 AM  
Latest Morning Shema .... 9:21 AM  
Earliest Mincha (Gedola) 12:10 PM  
Plag Hamincha .....3:34 PM  
Earliest Evening Shema ....5:00 PM

When Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph's predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him. ❖

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## Chassidic Masters

### “Anticipating the Event”

*Based on the teachings of  
the Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson*

In the Torah portion of Vayeishev, we find Yosef telling his brothers about his dreams, the gist of which was that he would rule over them in the future. The verse tells us that, as a result, “his brothers were jealous of him, and his father guarded the matter.”

Rashi explains that “guarded the matter” means Ya’akov was awaiting the event. “So too,” says Rashi, “does the verse state, ‘awaiting His faithfulness,’ and ‘do not await my sins.’”

Why does Rashi find it necessary to cite two verses in order to explain that “guarded” means “awaiting” and “anticipating”? Why doesn't one verse suffice?

The fulfillment of Yosef's dreams came about when hunger forced Yaakov and his sons to descend to Egypt, where Yosef served as viceroy. Their descent served as the precursor to the Egyptian exile, the source of all subsequent exiles.

Although the Jewish people are exiled from their land as a result of their iniquities, the underlying purpose of exile is to propel the nation to a level far superior to that attained prior to exile. Thus, at the time of the final Redemption, the Jewish people will be on an even loftier level than they were while the Beis HaMikdash existed.

This provides us with a lesson in terms of our own spiritual service. When one ponders the state of the planet, each day spiritually darker than the one before, one might despair of ever having the strength to illuminate the world with the light of Torah and mitzvos.

But all spiritual descents, states of darkness and concealment, etc., are only external manifestations. The inner truth is quite different.

Everything that transpires in the world is in fulfillment of G-d's benevolent will. Therefore, despite appearances, the world is each day ascending in holiness and becoming more refined, until it becomes a fit dwelling place for G-d.

This is clearly evident with regard to exile. For although, as stated earlier,

we are banished from the Land as a result of our sins, the actual banishment comes about from above.

Since all things that come from above are surely intended to bring the world to its ultimate fulfillment, it follows that exile not only extirpates the sins that caused it, but also leads us to a spiritual level far higher than we enjoyed while the Beis HaMikdash stood.

Clearly then, exile serves as part and parcel of our elevation.

Rashi alludes to the above by quoting both passages regarding Yaakov's response to Yosef's dreams — precursors of the exile in Egypt — and by first quoting the verse “awaiting His faithfulness” (referring to G-d's promise to the Jewish people), and only then going on to quote the verse “do not await my sins.”

By doing so, Rashi indicates that, although exiles come as a “payback” for our iniquities (“do not await my sins”), their primary purpose is to help bring about the future Redemption, as indicated in the first verse quoted by Rashi — “awaiting His faithfulness.”

This refers to the ultimate elevation, realized with the speedy arrival of our righteous Moshiach. ❖

(Based on Likkutei Sichos, Vol. V,  
pp. 180-184, 62-63.)

Eruv website:  
[www.fairlawneruv.com](http://www.fairlawneruv.com)  
Eruv Hotline phone nbr:  
201-254-9190.  
Updated every Friday.

## Fair Lawn Orthodox Jewish Community Events

- **Dec. 1 – Cocoa & Conversation**, an open and honest small group discussion regarding the social pressures many feel in the modern Orthodox community. Motzei Shabbat, 8:00 PM, a Darchei Noam event taking place at 3-07 Berdan Ave. To sponsor, email [yoetzet@darcheinoam.com](mailto:yoetzet@darcheinoam.com).
- **Dec. 5 – Chanukah Party**, for children featuring a special appearance by STEVE MAX, the nation's leading SIMON SEZ caller! Shomrei Torah, Wednesday night, dinner at 6:00 PM, followed by Simon Sez at 6:30 PM. Register at [www.shomrei-torah.org/event/chanukah2018](http://www.shomrei-torah.org/event/chanukah2018).
- **Dec. 6 – Chanukah Party**, for kids 2 & up, to take place at Bounce U for a hoppin' good time! \$17 per child; \$40 per family max, which includes admission to Bounce U, 2 slices of pizza, and doughnut dessert. Thursday night, 5:30 PM to 7:30 PM, a Darchei No am event taking place at 70 Eisenhower Dr., Paramus, NJ. Sign up or sponsor at [dno.am/chanukah-party](http://dno.am/chanukah-party).
- **Dec. 9 – Chanukah Party**, for kids 3 & up, featuring everybody's game show "The Dreidel of Fortune." YIFL, Sunday, 10:00 AM to 11:30 AM. \$10 per child (not more than \$25 per family), RSVP to [youth@YIFL.org](mailto:youth@YIFL.org).
- **Dec. 9 – Chanukah Chagiga**, for children featuring the "Mystery Maccabee." Ahavat Achim, Sunday, 5:30 PM. \$5 per child (not more than \$10 per family), RSVP to [youthdirectoriza@ahavatachim.org](mailto:youthdirectoriza@ahavatachim.org).
- **Dec. 16 – United Hatzalah of Israel Event**, featuring Eli Beer, Founder & President, sharing amazing and powerful stories of life saving rescue and chessed. Childcare to be provided. Sunday morning, 9:00 AM, at Shomrei Torah. To attend or support the organization, contact [Jason@israelrescue.org](mailto:Jason@israelrescue.org).

## Active Shooter Training

### NOTE NEW DATE:

We've all followed the news. We all need to be aware.

Regardless of your level of involvement, you are invited to our first training session:

Wednesday,  
**December 19th**  
at 7:30pm

Mark Your Calendar!

## Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside. And children should not be running in and out during the Rabbi's D'var Torah.

## 13 Chanukah Facts Every Jew Should Know

### 1. Eight Nights=Miracle Lights

Why is Chanukah (Hanukkah) eight nights long? The Talmud asks and answers:

The sages taught: On the 25th of Kislev, the days of Chanukah are eight. One may not eulogize on them, and one may not fast on them. This is because when the Greeks entered the Sanctuary, they defiled all the oils that were in the Sanctuary. And when the Chashmonean monarchy overcame them and emerged victorious over them, they searched and found only one cruse of oil that remained with the seal of the High Priest. And there was sufficient oil there to light the candelabrum for only one day. A miracle occurred, and they lit the candelabrum from it for eight days. The next year, the sages instituted those days and made them holidays with the recitation of Hallel and prayers of thanksgiving.

But there's more. Seven represents all that is found within this world. There are seven days of the week, seven classical planets and seven musical notes. In fact, the world itself was created in seven days.

Then there is the number eight, which represents that which is above, that which does not fit into the neat slots that hold the bits and pieces of our lives. The number eight evokes the transcendent and the G-dly. Eight is the number of miracles.

## **2. Light After Dark**

The Chanukah candles must burn after night falls, since their purpose is to bring light into darkness. But they need to be lit early enough that someone will be around to see them. The lights need to be seen so they can serve their function of reminding others of the great miracle G-d wrought.

## **3. The Silent Holiday**

Chanukah is the only Jewish holiday not mentioned in the 24 books of the Bible. That's because the canon was sealed by the Men of the Great Assembly, who flourished two centuries before the Chanukah miracle. Nor does it have a tractate in the Talmud that discusses its observances. Instead, it gets a by-the-way mention in Tractate Shabbat. In the context of discussing Shabbat candles, the Chanukah candles (and by extension, the Chanukah holiday) get their time in the Talmudic sun.

## **4. Before There Were Potatoes There Was ... Cheese!**

Today, there is a widespread custom to enjoy potato latkes on Chanukah, since the oil they are fried in reminds us of the miracle of the flames on the Temple menorah burning for eight days. But there is an older custom to eat cheese pancakes on Chanukah, which is reminiscent of the dairy (and intoxicating) meal that the brave Judith fed the Greek general before she decapitated him in his sleep, saving her village. Apparently cheese latkes morphed into potato latkes (potatoes were unknown in the Old World until the late 16th century), and a new custom was born.

## **5. You Light a Hillel Menorah**

In the days of the Talmud, there were two major academies of learning: Hillel and Shammai. The House of Hillel taught that every night of Chanukah we add another candle—as we do today. The House of Shammai, however, maintained that we begin with eight lights on the first night and light one less flame every night, ending Chanukah with a single flame.<sup>2</sup> Tempted to try the Shammai template? The time to do that is yet to come. Tradition tells us that when Moshiach comes, we will follow the rulings of the House of Shammai. But until then, there is a beautiful lesson to be learned from the Hillel model. Add more light every night. Every little bit of lights add up to create something brilliant.

## **6. Syrians, Greeks, Hellenists or Yevanim?**

We sometimes hear of Greeks, Syrians or even Hellenists in the Chanukah story. So who exactly were the interlopers who were expelled by the Maccabees? All of the above! After the death of Alexander the Great, his empire was broken up: the Seleucid Greek Empire was based in Syria, and the Ptolemaic Empire had its base in Alexandria, Egypt. The soldiers stationed in Judea belonged to the Syrian Greeks. And who are the Hellenists and the Yevanim? The very same people: Hella is the Greek word for Greece, and Yavan is how we say it in Hebrew.

(Now, just to make things a bit more confusing, there were also the Hellenized Jews, or "Mityavanim" in Hebrew, who sided with the Greeks/Yevanim/Hellenists/Syrians/Seleucids and posed an even greater threat to the survival of traditional Jewish life.)

## **7. Menorahs Everywhere**

On the first Chanukah, candles were lit all over the courtyard of the Holy Temple in Jerusalem. This brought the Chanukah light from the inner sanctum of the Temple, the holiest spot on earth, out into the open. As Jews continue to observe Chanukah all over the globe, the ripples of holiness continue to widen and expand.

## **8. Lots of Choices**

Most Jewish holidays begin on only four out of seven days of the week. For example, the first day of Rosh Hashanah can be Monday, Tuesday, Thursday or Shabbat—never Sunday, Wednesday or Friday. However since the month preceding Chanukah (Cheshvan) can have 29 or 30 days, Chanukah can actually begin on any day of the week besides Tuesday.

## **9. Were the Maccabees Really So Great?**

Any kid who attends Chabad preschool can tell you that the heroes of the Chanukah story are the Maccabees, the clan who led the brave insurgency against the Greeks invaders. But it was not all good. Judah Maccabee and his family were Kohanim, members of the priestly tribe chosen by G-d to minister in the Holy Temple. Judah Maccabee's successors took the kingship for themselves, something that rightfully belonged to the descendants of King David from the Tribe of Judah. Indeed, it did not take long until the monarchy of Judea was dragged down into a series of unending power grabs and bloody intrigue, with king after king trying to imitate the very same Greeks their ancestors had ousted from the land.

## **10. Chanukah in the USSR**

For most of his life, Avraham Genin lit the menorah in the privacy of his own home, or in the synagogue. A former soldier in the Red Army, he lost his foot to a German bomb. But that didn't prevent him from walking to synagogue every week—an effort that took him an hour and a half. A stalwart chassid who refused to bow to Stalin and his minions, he served bravely as a mohel and a teacher of Torah, a beacon of light in a G-dless communist era.

But then the unthinkable happened. By Chanukah of 1991, cracks had formed in the Iron Curtain and, in the presence of approximately 6,000 Jewish people, Avraham Genin kindled a giant menorah inside the Kremlin Palace of Congresses. (It was the second year that a large public menorah had been lit in the USSR; the previous year, a menorah had been placed near Russia's White House.)

Public Chanukah menorah lightings have been a staple of Jewish Russian life ever since.

## **11. Chanukah in Space**

In December of 1993, Space Shuttle Endeavour was sent into space to service the Hubble Space Telescope. One of the astronauts to bravely perform a spacewalk to repair the telescope was Jeffrey Hoffman.

Knowing that he would be stuck in space over Chanukah, Hoffman made sure to bring along a dreidel and a traveling menorah so that he'd be able to celebrate (because of lack of gravity and safety concerns, there was no way to light candles).

Then, via live satellite communication, he showed his Chanukah supplies, gave his dreidel a twirl in the air, and wished Jews everywhere a happy Chanukah

## **12. Is Your Menorah in the Doorway or at a Window?**

The most common custom (outside of Israel) is to light the menorah at a window. In Mishnaic times, however, the menorah would be placed outside, on the left side of the door leading in from the street.

This led to a unique law. Normally if a person placed a candle in the street, and a straw-bearing donkey brushed by too close, the owner of the candle would be responsible for the ensuing conflagration. On Chanukah, however, he would be exempt because he was doing a mitzvah.

Why was the menorah placed to the left of the door? Because the mezuzah is placed on the right side. With the mezuzah on one side and the menorah on the other, you are literally surrounded by holiness.

The harsh realities of the diaspora, both sociopolitical and meteorological, forced the menorah to an indoor doorway, and some communities developed the custom to put it on the windowsill instead. Even today, many people (including Chabad) prefer to light in a doorway, surrounding ourselves with the mitzvahs of mezuzah and the menorah, just as in ancient times.

## **13. How Chanukah Went Public in Three Years**

The purpose of the menorah is to spread awareness to as many people as possible. This is why the menorah is also lit in the synagogue every night. But in recent years, the mitzvah of menorah has rippled out even further.

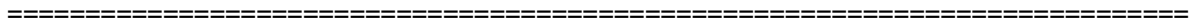
During Chanukah of 1973, some Chabad-Lubavitch yeshivah students were planning to go to Manhattan to distribute menorahs. They figured that if they could put a giant menorah on top of a car, many more people would notice them and take the menorahs they were distributing. Using wooden scraps and cinder blocks, they manage to make a large menorah and tie it down to the roof of a station wagon. The menorah turned out to be a success.

By 1974, Rabbi Abraham Shemtov had the unusual, perhaps wild, idea of lighting a menorah right in front of Independence Hall, which houses the Liberty Bell, the icon of American freedom.

In 1975, Chabad Rabbi Chaim Drizin in San Francisco made arrangements to light an oversized wooden menorah in the city's Union Square. Bill Graham—a child survivor of the Holocaust and a well-known music promoter—donated funds for the construction of the 22-foot-tall mahogany menorah. To this day, it's called the Bill Graham menorah.

In 1975, on the opposite U.S. coast, Rabbi Chaim Drizin in San Francisco had made arrangements to light an oversized wooden menorah in the city's Union Square. Bill Graham—a child survivor of the Holocaust and a well-known music promoter—donated a 22-foot-tall mahogany menorah, and the tradition grew into its current form.

In 2016, Chabad-Lubavitch set up more than 15,000 large public menorahs. Public lightings and Chanukah events were held in more than 90 countries around the world. Additionally, 5,000 menorah-topped vehicles roamed the roads, creating holiday awareness in cities, towns and rural areas around the world.



### **Haftorah in a Nutshell – Vayeishev**

*Amos 2:6-3:8*

This week's haftorah contains an allusion to the sale of Joseph by his brothers, an incident discussed in this week's Torah reading.

Amos opens with a rebuke to the Jewish People. G-d had been patient with them notwithstanding their transgression of the three cardinal sins — sexual impropriety, idolatry and murder. Their fourth sin, however, crossed the line — the mistreatment of the innocent, widows, orphans and the poor.

G-d reminds the Jewish people how He lovingly took them out of Egypt and led them through the desert for forty years and settled them in the Holy Land. There, He bestowed the gift of prophecy on some and inspired others to become Nazirites. Yet the Jewish people did not respond appropriately, giving wine to the Nazirites and instructing the prophets not to prophesy. Amos then goes on to describe G-d's punishment for the errant behavior: "And the stout-hearted among the mighty shall flee naked on that day, says the L-rd."

The haftorah ends with an admonition from G-d, one that also recalls His eternal love for His people: "Hearken to this word which the Lord spoke about you, O children of Israel, concerning the entire nation that I brought up from the land of Egypt. 'Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities...'" As opposed to other nations to whom G-d does not pay close attention, G-d's love for His nation causes Him to punish them for their misdeeds, to cleanse them and prod them back onto the path of the just. ❖

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**It's a wonderful way to honor a loved one, remember a yahrzeit,**  
**or celebrate a special occasion, etc.**  
**For more information, please contact the Rabbi.**

## Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

"וישמע ראובן ויצלהו מידם"

"Reuven heard and he saved him from their hands." (37:21)

**QUESTION:** What did Reuven hear that made him decide to save Yosef from the hands of his brothers?

**ANSWER:** The preceding *pasuk* relates that the brothers said, "Let us kill him and throw him into one of the pits, and we will say an evil beast ate him up, and ונראה מה יהיו חלמתיו — We will see what will become of his dreams." Rashi says, that Rabbi Yitzchak interpreted these words not as a saying of the brothers, but that *Ruach Hakodesh* — the Holy Spirit — is saying this. Hashem was saying "You are planning to kill him; we shall see what will be with his dreams. Will your plan be realized and he will be dead, or will My words be fulfilled and his dreams will come true?"

The brothers did not hear this Holy Spirit, but Reuven did. Thus, he immediately decided that he was obligated to save Yosef and bring him back to Yaakov.

(פנינים יקרים)

"ויאמר יהודה...מה בצע כי נהרג את אחינו"

"Yehudah said... 'what will we gain if we slay our brother?'" (37:26)

**QUESTION:** What was Yehudah alluding to with the word "בצע" — "gain"?

**ANSWER:** The word "בצע" (*betza*) is an acronym for בקר (morning), צהרים (afternoon), and ערבית (evening). These are the three times a day when a Jew is required to pray to Hashem.

Yehudah told his brothers, "If we kill our brother, Yosef, our hands will be covered with blood and no longer will we be able to pray to Hashem."

\* \* \*

The letters of the word "בצע" are also the second letters of the names of our Patriarchs אברהם, יצחק, יעקב. Yehudah told his brothers, "If we commit the crime of killing our brother, we will be detaching ourselves from the ways of our ancestors Avraham, Yitzchak and Yaakov and lose the merits they afford their descendants." (מנחם יצחק - תורת שלמה)

שבת שלום! גוט שבת!



**Good Shabbos and Happy Chanukah!**

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

**Shiurim** • שיעורי חסידות



**STUDY CHASSIDUS!**

*Currently learning*

מאמר ומקנה רב (תרי"ו)

**THE SIMPLE SERVANT**

by Rabbi Sholom Dov Ber of Lubavitch

**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

Tuesday nights following Ma'ariv

**Stay Tuned for More Info**

New JLI Course coming up

**Crime and Consequence**

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.

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



**MONDAY EVENING TORAH STUDIES**

7:00-8:00 PM • Maariv at 9:15

Monday, December 3, 2018

**ESSENTIAL OILS**

*The Secret to Remaining Above While Tethered Below*

Everyone is dieting these days, so oil is pariah number one. But on this holiday, we set aside our reservations and indulge in latkes, doughnuts, and take the opportunity to load up our menorahs with oil. So, what's with the oil? Aside from a relic of the ancient story, a fascinating ride through the Chasidic perspective on oil reveals some important truths about who we really are.

Monday, December 10, 2018

**WIND IN YOUR SAILS**

*Harnessing Inspiration for the Long Haul*

Many a wise person has said that "Indifference . . . is more dangerous than anger and hatred," or "Apathy is the death of democracy." Indeed, to be uninspired and emotionless is a terrible predicament. But all those people jumping up and down on mountaintops, screaming with passion, don't seem to be the answer either. So what does an even-keeled person do? The dramatic, heart-wrenching reunion of Jacob and his son Joseph uncovers a refreshing answer.

Monday, December 17, 2018

**EARN IT OR WIN IT?**

*When to Throw Your Hat in the Ring—  
 and When Not To*

A marriage that survives a bitter fight is stronger than it was before. A person who is crushed and then bounces back is arguably emotionally healthier than your average Joe. So, what message should we be giving to our kids? Challenge them or coddle them? Put them through the wringer or pamper their path? An insightful conversation between a rebbe and his son, about the lifetime of our forefather Jacob, sheds profound light on these questions.



**Wrestling with Faith**

Join us Sunday, December 16, for Lesson Six: *For the Love of G-d*

In the past five lessons, we've explored multiple issues that challenge people's faith in G-d. By removing these barriers, or at least reducing them, we are—hopefully—emotionally and intellectually free to enter into a relationship with G-d or deepen our existing one. But we are still left to discover: (a) why it is important to have a relationship with G-d at all; and (b) how we go about developing one.

Join us on Sunday, December 16<sup>th</sup>, at 7:30 pm, for the final session of **Wrestling with Faith**, when we will explore our personal relationship with G-d.

**FIND OUT MORE**

Call 201.362.2712. or email:  
[RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com)



Schedule of classes for  
**Larger Than Life: Weaving G-d into the Details by the Rosh Chodesh Society**

- 2018** 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: 201.362.2909