

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Parshas Bamidbar

Erev Shabbos – Jun 7 – Sivan 4

Candle Lighting 8:08 pm

Mincha 7:30 pm

Shabbos Day – Jun 8 – Sivan 5

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 7:20 pm

Shiur & Shalosh Seudos 7:20 pm

Mincha 8:20 pm

Rabbi's Drasha 8:45 pm

Shabbos End/YomTov begins. 9:17 pm

**Latest morning Shema is 9:07 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

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

and at 9:25 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

When the people broke camp, the three Levite clans dismantled and transported the Sanctuary, and reassembled it at the center of the next encampment. They then erected their own tents around it: the Kohathites, who carried the Sanctuary's vessels (the Ark, menorah, etc.) in their specially designed coverings on their shoulders, camped to its south; the Gershonites, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. Before the Sanctuary's entranceway, to its east, were the tents of Moses, Aaron, and Aaron's sons.

Beyond the Levite circle, the twelve tribes camped in four groups of three tribes each.

Additional Davening Schedule Information:

Shachris all days at 9:30 am

Sunday Mincha 8:30 pm

**Monday Mincha 7:45 pm
followed by a farbrengen.**

*This week's Kiddush
is sponsored by Ira
Frankel and family*

לזכר נשמת שרה בת הערש

אריה קליין וילדיה חיה

יוסי, יוכבד, ושלומי

ה' ינקם דמם

Candle Lighting Times:

Friday, June 7, 2019

Light Candles at 8:08 PM

Shabbat, June 8, 2019

Eve of First day Shavuot

Light Candles after 9:17 PM

Sunday, June 9, 2019 –

Eve of Second day Shavuot

Light Candles after 9:18 PM

Monday, June 10, 2019

Holiday Ends 9:18 PM

To the east were Judah (pop. 74,600), Issachar (54,400) and Zebulun (57,400); to the south, Reuben (46,500), Simeon (59,300) and Gad (45,650); to the west, Ephraim (40,500), Manasseh (32,200) and Benjamin (35,400); and to the north, Dan (62,700), Asher (41,500) and Naphtali (53,400). This formation was kept also while traveling. Each tribe had its own nassi (prince or leader), and its own flag with its tribal color and emblem. ❖

Halachic Zmanim

Shabbos, June 8

Daylight Savings Time

Earliest Tallis 4:13 AM

Latest Morning Shema 9:07 AM

Earliest Mincha (Gedola) .. 1:34 PM

Plag Hamincha 6:57 PM

Earliest Evening Shema 9:00 PM

Chassidic Masters

“Why Mount Sinai?”

*Based on the Lubavitcher Rebbe's
Likkutei Sichot*

Everybody knows that the Ten Commandments were given by G-d on Mount Sinai. But why Mount Sinai in particular? The Midrash tells us that Mount Sinai was not the highest and most splendid mountain. In fact it is described as being the lowest of all the mountains which might have been chosen. Nonetheless, G-d chose Mount Sinai for the Giving of the Torah in order to teach an important message: to tell us that humility is a prerequisite to the learning of Torah.

Torah comes from G-d. When hearing an instruction from the Torah, we need the ability to listen. This is a rare quality: usually our own ego gets in the way. We hear our own ideas, not what the Torah is saying. Humility is the step beyond our ego, a mood of selflessness, which makes us receptive to the Torah. Thus we say at the end of the daily Amidah prayer "May my soul be to all as the dust - open my heart to your Torah". A Chassidic comment on this idea goes a step further. Surely, if the emphasis is on humility, why choose a mountain at all? Wouldn't the message have been more keenly felt if the Torah were given on a flat plain, or even better, in a valley?

This puzzle is explained as follows. While humility is important, there are also many occasions in Jewish

life when a more determined and forceful approach is demanded. Personal self-sacrifice, steadfastness in the face of ridicule or contempt, the readiness to suffer for Judaism (as Jews in Communist Russia did for many years) are responses that are sometimes required.

It is interesting that right at the beginning of the Code of Jewish Law comes the statement "Do not be embarrassed by mockery and ridicule". If one were to waver in observance of a Jewish law simply because of the derisive criticism of others, there would soon not be much observance of Judaism left at all!

So one needs both qualities: humility and strength. The ability to listen, and also the firmness to be able to stand up against the current. Both qualities are expressed in the image of Mount Sinai. ❖

“Open the Book”

By Yossy Goldman

We are about to celebrate Shavuot and I'm told it is the "Season of the Giving of the Torah." But isn't there another holiday when we celebrate with the Torah? Simchat Torah, right? So why are we celebrating twice? Why two festivals to remember the same thing?

The answer is that on Simchat Torah we conclude our annual reading of the Torah. We end the Book of Deuteronomy and immediately we

Begin anew the Book of Genesis. We have reason to rejoice at the achievements of the year gone by, so we celebrate.

And how do we celebrate? We dance with the Torah. Is the Torah scroll on the bimah (reading table)? No. It is in the aisles. Is it open? No, it is closed and covered. Why? Because on Simchat Torah we are reminded that even if a Jew has, G-d forbid, not opened the Torah all year long, he still has a spiritual place in the Torah. Even if, for him, the Torah has been a closed book, nevertheless, every Jew has a deep-rooted, innate connection to Torah. As we read on Simchat Torah, "The Torah that Moses commanded us is the heritage of the entire Congregation of Jacob." Each and every single Jew, the entire congregation, has an intrinsic relationship with Torah. Torah is not the private property of the intellectual elite. Scholars or simple folk, academics or the unlettered, Torah belongs to one and all.

But there comes a time when you have to open the book! We don't dance with the Torah wrapped in its mantle all year long. That is for Simchat Torah. But we also have to open, read, study, ask, learn and become more familiar with our heritage. We need to get to know Torah from the inside, to understand the Torah as a textbook too.

That time is every day. But the anniversary of the Giving of the Torah is Shavuot. That is when we celebrate the Torah as a book of wisdom, as a moral code, an ethical system, and a guiding light in our lives. Shavuot reminds us that the Torah is not only a beautiful, cherished ceremonial ornament to revere and dance with on Simchat Torah, but the source of all our wisdom, knowledge and understanding about life and how we are to live it.

I was present some years ago at a celebration to welcome a new Torah Scroll into a neighboring congregation. The guest speaker was Rabbi Volpo from Rishon L'Tzion, Israel. Let me share with you a very apt analogy he used in his remarks there. He told a story.

There were two sisters. One married a rich man; the other's husband was poor. Yet, ironically, it was the wealthy sister who was the unhappy one. Her sister couldn't understand why she should be so miserable. "He supports you handsomely. He buys you beautiful clothes, expensive jewelry. Just look at your diamonds. Why are you so unhappy?"

The wealthy sister replied. "Actually, I am jealous of you, my sister. You have a wonderful, loving relationship with your husband. Yes, my husband does buy me expensive things. It is true that he does spend money on me. But your husband spends time with you and mine does not."

So while it may be true that we adorn our Torahs with exquisite velvet mantles, precious silver

crowns, breastplates, bells and pointers, all the expensive ornaments don't come close to spending time with the Torah. And the Torah is unhappy and cries out, "Thanks for the silver, thanks for the décor, but what I really want is you! I want your time, your mind. I want you."

It is surely one of the sad ironies of contemporary Jewish life that this most educated generation should be so ignorant of its own heritage. How is it that we have produced the most successful people in the professions, in commerce - titans of industry - and yet knowledge of our priceless Jewish wisdom is at an all-time low? Why is it that our most brilliant legal minds have never even read a single page of the Talmud? Why should our most sophisticated computer whiz kids not know which way to hold a prayer book? Why should Ivy League professors be content with the Jewish education of a 12 year old, and otherwise intelligent, mature adults satisfy themselves with the Jewish syllabus of a nursery school?

So on Shavuot we are reminded that we need to open the book and spend some quality time, meaningful study time with the Torah.

Practically speaking, this is the season to commit oneself to a regular time for Torah study. In every community there are so many options to choose from. Wherever we are in our Jewish education, it must be ongoing. We must have fixed times for learning Torah and those times should be non-negotiable.

And because this is the Season of the Giving of the Torah, we are assured that the Torah will indeed be given to us once again if we but make the sincere effort to acquire it. Hopefully, this Shavuot will be for us not only the Season of the Giving of the Torah - that is G-d's job - but the Season of Receiving the Torah - that is our job. ❖

Haftorah in a Nutshell –

Bamidbar

Hosea 2:1-22

This week's haftorah begins with the words, "The number of the children of Israel shall be as the sand of the sea [shore], which can be neither measured nor counted." An appropriate reading for the first Torah reading of the Book of Numbers.

Hosea first prophesies about the eventual reunification of the houses of Judah and Israel. During the Messianic Era, these two perennial antagonists will make peace and appoint a single leader. Hosea then rebukes the Jewish people for their infidelity, abandoning their "husband," G-d, and engaging in adulterous affairs with pagan deities. He describes the punishments they will suffer because of this unfaithfulness.

Eventually, though, Hosea reassures the Jews that they will repent, and G-d will accept them back wholeheartedly. The haftorah concludes with the moving words: "And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving-kindness and with mercy." ❖

“What Is Shavuot (Shavuos)?”

The holiday of Shavuot is a two-day holiday, beginning at sundown of the 5th of Sivan and lasting until nightfall of the 7th of Sivan (June 8–10, 2019). In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.

What Shavuot Commemorates

The word Shavuot (or Shavuos) means “weeks.” It celebrates the completion of the seven-week Omer counting period between Passover and Shavuot.

The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuot more than 3,300 years ago. Every year on the holiday of Shavuot we renew our acceptance of G-d’s gift, and G-d “re-gives” the Torah.

The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. Shavuot also means “oaths,” for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in the Holy Temple on Shavuot. It was also at this time that people would begin to bring bikkurim, their first and choicest fruits, to thank G-d for Israel’s bounty.

How Is Shavuot Celebrated?

Women and girls light holiday candles to usher in the holiday, on both the first and second evenings of the holidays.

It is customary to stay up all night learning Torah on the first night of Shavuot.

All men, women and children should go to the synagogue on the first day of Shavuot to hear the reading of the Ten Commandments.

As on other holidays, special meals are eaten, and no “work” may be performed.

It is customary to eat dairy foods on Shavuot. Menus range from traditional cheese blintzes to quiches, casseroles and more.

On the second day of Shavuot, the Yizkor memorial service is recited.

Some communities read the Book of Ruth publicly, as King David—whose passing occurred on this day—was a descendant of Ruth the Moabite.

Some have the custom to decorate their homes (and synagogues) with flowers and sweet-smelling plants in advance of Shavuot. ❖

Thank you to following families who sponsored both Shevuos Dairy Kiddushes:

**Lukoff, Silvestri,
Kapitanker, Kotlyar,
Bergstein, Blumin,
Neubort, Frankel,
Kuperberg, Ganger,
Steinhauser, Lauren
Brehm, Mahler,
Natenzon, Rusanov,
Yehudiel, Gross, Wezenter,
Akselrod**

Torah Readings in a Nutshell

Exodus 19:1-20:23;

Deuteronomy 14:22-16:17

On the first day of Shavuot we read from Exodus chapters 19 and 20.

A summary of the content: The Children of Israel camp opposite Mount Sinai, where they are told that G-d has chosen them to be His “kingdom of priests” and “holy nation.” The people respond by proclaiming, “All that G-d has spoken, we shall do.”

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai. G-d descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

G-d proclaims the Ten Commandments, commanding the people of Israel to believe in G-d, not to worship idols or take G-d's name in vain, to honor their parents, keep the Shabbat, and not to murder, commit adultery, steal, bear false witness or covet another's property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from G-d and convey it to them.

On the second day of Shavuot we read from Deuteronomy chapters 14-16 which detail the laws of the three pilgrimage festivals — Passover, Shavuot and Sukkot — on which all Jews came “to see and be seen before the face of G-d” in the Holy Temple in Jerusalem. ❖

Eruv: www.fairlawneruv.com

Eruv Hotline phone number:
201-254-9190.

Community Events

June 27 – Museum of Jewish Heritage Holocaust Exhibit. Email tuesdaystorah@yahoo.com for more info and to register.

June 27 – Floral Arrangement with Beth Feldman. \$30/person. Thursday, 8:00 – 9:30 PM. To register go to <https://www.yifl.org/event/flowers>.

Aug. 15 – Yankees vs. Indians. \$35 for one ticket, or two for \$65. Pre-game BBQ and transportation will be available options. A Shomrei Torah event, with locations and times to be announced. Contact Mendy Aron at tuesdaystorah@yahoo.com for details or to secure tickets.

SHAVUOT MINYAN IN PATERSON

Help make the Paterson Minyan this Monday, June 10th 9:00 a.m.
@ Federation Apartments 510 E. 27th Street/12th Ave.
Catered Kiddush in memory of Irv Bornstein

Up Next: Special Bar-Mitzvah celebration: Thursday, June 20th at 7:00 a.m.
PLUS Shabbat, June 22 Parshat Ba'haloscha
[Under the guidance of Nachum Nachum – we invite the entire Jewish community to this special occasion]

Your participation helps benefit Jewish senior citizens from all backgrounds.
Visit: www.patersonshul.org or contact JerrySchrantz@gmail.com
Jerry Schranz (Gabbai – Paterson Shul)

From Our Sages

Every man by his flag shall the children of Israel camp (Numbers 2:2)

Each tribe had its own prince, and its flag, whose color corresponded to the color of its stone (in Aaron's breastplate—see Exodus 28:15–21). It was from the tribes of Israel that kingdoms learned to provide themselves with flags of various colors.
-- (Midrash Rabbah)

Good Shabbos and Good Yom Tov!



שבת שלום! • גוט שבת!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
THE MITZVAH OF
HAVING FAITH IN G-D
A discourse by Rabbi
Menachem Mendel of
Lubavitch, the
Tzemach Tzedek



SHULCHAN
ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH
Laws of Prayer
—
9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS KRIAS HA-
TORAH
Laws of Reading the
Torah



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate SHEKALIM
Chapter 9



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate
SUKKAH p. 19a



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

Special date and time:
Sunday, June 9, 2019, 8:30 pm
GIVE IT ALL YOU'VE
GOT!

Frugality or Extravagance? A Third
Option

Are you letting your inner artist go to waste?
What about that project that you really wish
you can accomplish one day: Are you letting
the opportunity slip away? From the
surprising behavior of certain desert princes,
we learn that maximizing your potential is to
realize the divinity in creation.

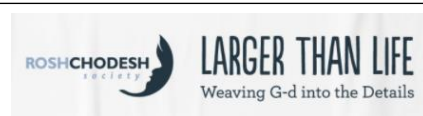
SHABBOS AFTERNOON SHIUR
LAWS AND CUSTOMS OF THE
HOLIDAY OF SHAVUOS, 7:00 PM

SHAVUOS ALL-NIGHT
TORAH-THON

THE ACCURACY OF OUR
WRITTEN TORAH

RABBI BERGSTEIN – 11:55 PM

THE REBBE'S UNIQUE
APPROACH TO TORAH ANALYSIS
RABBI NEUBORT, 1:30 AM



On Higher Ground
With Liberty and Justice for All
With Rebbetzin Rivky Bergstein

Wednesday, June. 19, 7:15 PM

Our responsibilities don't end with our
responsibilities to our fellow Jews and human
beings. Other Torah values include animal
welfare; concern for the conservation of
wildlife, natural resources, and habitats; and
the environment. What is our nation's
spiritual mission vis-à-vis society? In addition
to our social accountability, we are also
charged to be "a light unto the nations."

Questions? Want to host a class? Call or
text Rivky Bergstein: 201.362.2909



Bored in Shul?

Join us this Sunday evening, June 16,
at 7:30 pm for

With All My Heart – The
Jewish Art of Prayer

Lesson Five – "Standing in Silence"

Over the last two lessons we explored
the first three steps in the ladder of
prayer. Today, we will explore the
highest rung, the summit of prayer
known as the Amidah—our personal
encounter with G-d.

The Amidah is perhaps the most
enigmatic prayer of all. It entails
unusual—and for some,
uncomfortable—traditions such as
standing upright, occasional bowing,
and silent reading. What is the meaning
of these traditions and why are they
necessary for the Amidah?

The most perplexing question of all is:
Why does the Amidah prayer, our
encounter with G-d, include a series of
mundane personal requests? Shouldn't
our prayers at this time concern the
soul, G dliness, and spirituality?

Join us for the fifth lesson of *With All*
My Heart on Sunday, June 16, at 7:30
pm, where we will examine these
questions and gain new insight into the
Amidah.

MOSES AND MAIMONIDES
NOW MAKE HOUSE CALLS.

Learn more. Study about your heritage, faith and
history by illuminating your life with knowledge,
insight and an understanding of Torah.

You choose. Pick an area of study: Torah, the
Prophets, Talmud, Jewish Law, History, Philosophy,
Chassidic Thought, you name it!

We'll bring the class to you!

For our fee schedule and to set up your personal
study session at your home or office, please email
RabbiBergstein@FLChabad.com or call
201.362.2712.