

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 Chukas

Erev Shabbos – July 12 – Tammuz 9

Candle Lighting 8:11 pm

Mincha 7:30 pm

Shabbos Day – July 13 – Tammuz 10

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 7:15 pm

Shiur & Shalosh Seudos 7:00 pm

Mincha 8:20 pm

Rabbi's Drasha 8:40 pm

Shabbos Ends 9:18 pm

**Latest morning Shema is 9:16 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

Moses is taught the laws of the red heifer, whose ashes purify a person who has been contaminated by contact with a dead body.

After forty years of journeying through the desert, the people of Israel arrive in the wilderness of Zin. Miriam dies, and the people thirst for water. G-d tells Moses to speak to a rock and command it to give water. Moses gets angry at the rebellious Israelites and strikes the stone. Water issues forth, but Moses is told by G-d that neither he nor Aaron will enter the Promised Land.

Aaron dies at Hor Hahar and is succeeded in the high priesthood by his son Elazar. Venomous snakes attack the Israelite camp after yet another eruption of discontent in which the people "speak against G-d and Moses"; G-d tells Moses to place a brass serpent upon a high pole, and all who will gaze heavenward will be healed. The people sing a song in honor of the miraculous well that provided them water in the desert.

Moses leads the people in battles against the Emorite kings Sichon and Og (who seek to prevent Israel's passage through their territory) and conquers their lands, which lie east of the Jordan. ❖

This week's Kiddush is sponsored by the Shul.

**Join Us
Monday night
as we partake in
a Farbrengen**

in honor of

Yud Beis Tammuz.

Celebrating the
liberation of the

Previous

Lubavitcher Rebbe,

Rabbi Yosef Yitzchok
Schneerson OBM.

Uplifting Words,
Chassidic Niggunim,
and Refreshments.

9:30-10:30 pm
at the Shul.

**Join us each
weekday morning
Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am
followed immediately
by Shacharis.**

**Halachic Zmanim
Shabbos, July 13
Daylight Savings Time**

Earliest Tallis 4:26 AM
Latest Morning Shema 9:16 AM
Earliest Mincha (Gedola) .. 1:40 PM
Plag Hamincha 6:59 PM
Earliest Evening Shema 9:01 PM

Thank You to:

**Avi Lebovic
for reading the Torah
and to our
Kiddush and Security
Volunteers**

Eruv: www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

Chassidic Masters

“Life Without Bumps”

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

There can be no order, no program, no achievement, without priorities. Life, as we envision and try to live it, consists of important and less important things, primary and secondary goals, severe and less severe setbacks. Reason, our compass in our journey through life, is the capacity to make these distinctions, to determine what must give way before what, and what should be reciprocated with what.

Priorities and gradations also exist among the divinely mandated laws of the Torah. The Torah commands “You shall not kill,” but it also differentiates between premeditated murder (punishable by death), murder resulting from negligent behavior (punishable by exile), no-fault murder (which carries no penalty), and killing in self-defense (permissible and a duty). It commands to aid a fellow in need, but it also delineates eight levels of charity; advises to whom one should give, and in what order; and sets the mandatory, ideal and maximum percentages of one’s income to be contributed. It commands the Jew to rest on Shabbat, but it also differentiates between various categories of work and the severity of their violation of the day of rest. It distinguishes between civil and moral laws,

between active and non-active transgressions, between laws that apply to a specific time and place and laws that have no such prerequisites, and so on.

There is, however, a certain category of mitzvot that defies such rational structuring. Generally speaking, the 613 mitzvot of the Torah fall into three categories: a) mishpatim (“judgments” or “laws”), which the Talmud defines as laws that the human mind would have conceived on its own, even if the Torah had not commanded them (e.g., the prohibitions against murder and robbery); b) eidot (“testimonials”), laws whose function and utility are understandable, although we might not have formulated them ourselves (e.g., Shabbat, the festivals, tefillin, etc.); c) supra-rational mitzvot, called chukim (“decrees”).

Prime examples of a chok are the laws of tum’ah v’taharah, ritual purity and impurity. It is not only that these laws cannot be explained by human reason, but that they defy the organization and priority structure which characterize the logical mishpat and the rational eid. If a person touches an impure object, he is rendered ritually impure; it makes no difference whether this contact was deliberate, unintentional, or even against his will. Nor is the type of contact consequential—the same degree of impurity is effected whether he grazed it with his fingernail or he picked it up and ate it.

In other words, the chok introduces an element of absoluteness into our lives, an area in which there are no major and minor things, no primary and secondary levels of involvement. A domain in which life is not divisible into ends and means, but constitutes an integral, singular fulfillment of its Creator’s will.

In truth, every mitzvah is a chok, an unequivocal expression of divine will. It is only that many mitzvot come enclothed in garments of varying rationality, for G-d desired that they be integrated into our rationally structured lives. But then there are those mitzvot that reach us unencumbered by finite garments, free of all that quantifies, qualifies and classifies their divine essence.

We need structure and priorities—it’s the only way we know to lead constructive lives. But we also need those moments and experiences that bring us in touch with the underlying integrity of life. Moments that impart to us the recognition that, in the final analysis, our every deed and endeavor is of equal, ultimate significance. ❖

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.

**HELP MAKE THE
PATERSON MINYAN!**

**Shabbat, July 6th
Parshat Chukas,
and July 20
Parshat Balak**

At: Federation Apartments,
510 E. 27th Street/12th Ave.

Also plan for August:

August 10 Parshat Devarim

Your participation helps benefit
Jewish senior citizens from all
backgrounds.

Visit: www.patersonshul.org or
contact:

JerrySchranz@gmail.com

Jerry Schranz – Gabbai,
Paterson Shul

Haftorah in a Nutshell – Chukas

Judges 11:1-33

This week's haftorah describes how the people of Israel were attacked by the nation of Ammon. The Israelites engaged Jephtah to lead them in battle against this military threat. Jephtah first sent a missive to Ammon, declaring his peaceful intentions. In his message, he also discussed the Israelites' conquest of the lands of Sichon and Og, victories which are related in this week's Torah reading.

Jephtah the Gileadite was the son of a harlot. He was sent away from his home by his half-siblings, and settled in the land of Tob where he became a great warrior. When the nation of Ammon attacked the people of Israel, Jephtah was called upon to lead the Israelites in battle. Jephtah agreed, on one condition: "If you bring me back to fight with the children of Ammon, and G-d delivers them before me, I will become your head." The Israelites accepted his terms.

Jephtah tried to bring a peaceful resolution to the conflict by sending messengers to reason with the king of Ammon; but the latter remained inflexible. Jephtah then successfully led his countrymen in battle, and they trounced and eliminated the Ammonite threat. ❖

Community Events

July 14 – Annual Summer BBQ, a pre-Three Weeks event with the entire community. DARCHEI NOAM, Sunday, 4:00 – 7:00 PM, place TBD. \$10/adult, \$6/child, \$36/family max (Early bird prices by June 30: \$8/adult, \$4/child, \$25/family max). Support the event by becoming a Hamburger Level Sponsor (\$100) or Hot Dog Level Sponsor (\$50)! RSVP or sponsor at <https://dno.am/bbq>.

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.

Sponsor a Kiddush or the Weekly Bulletin

**It's a wonderful way to honor a loved one,
remember a yahrzeit, or celebrate a special occasion.**

**For more information, please contact
the Rabbi.**

Good Shabbos to all!



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 BEIS
HAKNESSES

*Laws of Reading the
Torah*



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate YOMA
Chapter 7



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate
SUKKAH p. 20a



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, July 15, 2019 WHEN YOU DREAM A DREAM

The Power of Imagination and Thought
In an effort to understand Judaism's
fascination with dreams, we explore the
human capacity for prophecy and examine
scenarios in which a single thought can
make a world of difference.

Special Farbrengen marking the day of Liberation – Geulah of Rabbi Yosef Yitzchak Schneersohn

from Soviet incarceration in 1927

Monday evening, Yud-Beis
Tammuz – July 15, 9:30-10:30

Shiur and Seuda Shlishis at 7:00 pm

Sponsored by

Ira and Susan Frankel
in commemoration of the Yahrzeit
of **Golda bas R' Avraham**
Yitzchak Alter a"h

We will discuss

**Heating and Reheating
Food on Shabbos**



Student Feedback

I feel once again privileged to have joined you for
my third JLI course, "With All My Heart," in which
you provided great insights into the world of
Jewish prayer through your inspiring lectures.

Some of the highlights of this course that were
important takeaways for me included the
following ideas:

- The Jewish concept of prayer as tefilah,
meaning to attach, places our relationship
to G-d as a primary goal. This very idea of
relationship, so sorely lacking in today's
virtual and electronic/technological society,
seems to me to be a key element in
providing us with meaningfulness in our
lives.
- Our discussion of surrendering our self,
limiting our egos, seems to be another
example of prayer as a vehicle for finding
meaning in life—that it is not just "I" but for
something beyond "me" that is important.
- Some of the actual mechanics of prayer that
we discussed seems to be a metaphor for
life and how we develop: "prayer is a
process of ascent," was discussed and,
indeed, we learn through scaffolding
knowledge, we need to take many steps to
acquire greater understanding.
- One other powerful metaphor I found
intriguing related to the "Pitum haKitoreth,"
or Incense Mixture, prayer based on the
eleven spices burned in the Holy Temple. It
relates the power of the group, the team, a
collectivist approach to prayer. No matter
what is in the mixture, the larger group has
much power and, for certain, Jews have
survived over time because of our collective
beliefs.

As always, your lectures continue to build on my
knowledge and love of Judaism. Another bonus
were your occasional forays off the JLI script,
including interesting personal anecdotes, only
add to the genuineness of your presentations.
Thank you, again, for another wonderful course.

– Dr. Joel Seltzer