

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 Balak

Erev Shabbos – July 19 – Tammuz 16

Candle Lighting 8:07 pm

Mincha 7:30 pm

Shabbos Day – July 20 – Tammuz 17

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 7:10 pm

Shiur & Shalosh Seudos 7:00 pm

Mincha 8:10 pm

Rabbi's Drasha 8:30 pm

Shabbos Ends 9:12 pm

**Latest morning Shema is 9:19 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

Balak, the king of Moab, summons the prophet Balaam to curse the people of Israel. On the way, Balaam is berated by his donkey, who sees, before Balaam does, the angel that Gd sends to block their way. Three times, from three different vantage points, Balaam attempts to pronounce his curses; each time, blessings issue forth instead. Balaam also prophesies on the end of the days and the coming of Moshiach.

The people fall prey to the charms of the daughters of Moab, and are enticed to worship the idol Peor. When a high-ranking Israelite official publicly takes a Midianite princess into a tent, Pinchas kills them both, stopping the plague raging among the people. ❖

Happy 40th Birthday to Rabbi Bergstein.

This is a wonderful time to thank him for his tireless efforts throughout the year, for teaching us Torah, and for his warm friendship. May he continue to go from strength to strength.

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.

This week's Kiddush is sponsored by Rabbi Avrohom and Rivky Bergstein in recognition of the commitment made by forty congregants and friends to don Tefillin at least once a week in honor of Rabbi Bergstein's 40th birthday.

Fast of "17 Tammuz"

Fast Begins:
Sunday morning

3:57 am

Fast Ends:
Sunday evening
8:57 pm

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 20
Daylight Savings Time

Earliest Tallis 4:33 AM
Latest Morning Shema 9:19 AM
Earliest Mincha (Gedola) .. 1:40 PM
Plag Hamincha 6:56 PM
Earliest Evening Shema 8:56 PM

“The Three Weeks”

The Three Weeks is an annual mourning period that falls out in the summer. This is when we mourn the destruction of the Holy Temple and our launch into a still-ongoing exile.

The period begins on the 17th of the Hebrew month of Tammuz, a fast day that marks the day when the walls of Jerusalem were breached by the Romans in 69 CE.

It reaches its climax and concludes with the fast of the 9th of Av, the date when both Holy Temples were set aflame. This is the saddest day of the Jewish calendar, and it is also the date that many other tragedies befell our people.

Observances:

There are various mourning-related customs and observances that are followed for the entire three-week period (until midday of the 10th of the Hebrew month of Av, or—if that date falls on Friday—the morning of that day). We do not cut our hair, purchase new clothes, or listen to music. No weddings are held.

17 Tammuz is a fast day, on which we refrain from eating and drinking from dawn to nightfall.

The final Nine Days of the Three Weeks are a time of intensified mourning. Starting on the first of Av, we refrain from eating meat or drinking wine, and from wearing freshly laundered clothes.

9 Av is a more stringent fast than 17 Tammuz. It begins at sunset of the previous evening, when we gather in the synagogue to read the Book of Lamentations. Besides fasting, we abstain from additional pleasures: washing, applying lotions or creams, wearing leather shoes, and marital relations. Until midday, we sit on the floor or on low stools.

There is more to the Three Weeks than fasting and lamentation. Our sages tell us that those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach. May that day come soon, and then all the mournful dates on the calendar will be transformed into days of tremendous joy and happiness. ❖

**One of the central principles
of Judaism:**

**"All Israel is responsible
for one another."**

**The new
Anshei Security Committee
is asking for volunteers
for Shabbat morning.**

Shifts are only 30 minutes.

**We can use any help you're
willing to offer.**

**Contact Jordan Rockowitz at
rockowitzj@gmail.com with
questions or to volunteer.**

DON'T BE A LIKE BILAAM.

MAKE THE PATERSON MINYAN FOR PARSHAS BALAK.

(It's also Lenny Komit's 83rd Birthday this Shabbat.)

The Paterson Minyan is also celebrating the inauguration of a sink in the kitchen area for the very first time! Great for washing the dishes and also for the Levyim to wash the hands of the Kohanim prior to Birchas Kohanim.

OTHER UPCOMING SHABBOS MINYANIM:

August 10 Parshat Devarim,
August 31 Parshat Re'eh

@ Federation Apartments 510 E. 27th Street/12th Ave.
Your participation helps benefit Jewish senior citizens from all backgrounds.

Visit: www.patersonshul.org for additional updates
or on Facebook: Paterson Shul.
Thanks and hope everyone is having a great summer!
Jerry Schranz
Gabbai – Paterson Shulbai, Paterson Shul

17th of Tammuz: History, Laws, Customs

The fast of the 17th of the Hebrew month of Tammuz, known as Shivah Asar B'Tammuz, is the start of a three-week mourning period for the destruction of Jerusalem and the two Holy Temples.

The fast actually commemorates five tragic events that occurred on this date:

1. Moses broke the tablets when he saw the Jewish people worshipping the Golden Calf.
2. During the Babylonian siege of Jerusalem, the Jews were forced to cease offering the daily sacrifices due to the lack of sheep.
3. Apostomos burned the holy Torah.
4. An idol was placed in the Holy Temple.
5. The walls of Jerusalem were breached by the Romans, in 69 CE, after a lengthy siege. (Three weeks later, after the Jews put up a valiant struggle, the Romans destroyed the 2nd Holy Temple on the 9th of Av.)

The Jerusalem Talmud maintains that this is also the date when the Babylonians breached the walls of Jerusalem on their way to destroying the first Temple.

As this is a fast day, healthy adults (bar/bat-mitzvah age and older) abstain from eating or drinking between dawn and nightfall.

Pregnant and nursing women may not have to fast. Someone who is ill should consult with a rabbi. Even those exempt from fasting, such as ill people or children, shouldn't indulge in delicacies or sweets.

It is permitted to wake up early before the fast begins and eat, provided that prior to going to sleep one had in mind to do so.

During the morning prayers we recite selichot (penitential prayers), printed in the back of the prayerbook. The "long Avinu Malkeinu" is recited during the morning and afternoon prayers.

The Torah is read during the morning and afternoon prayers. The reading—the same for both morning and afternoon—is Exodus 32:11–14 and 34:1–10, which discusses the aftermath of the Golden Calf incident, how Moses successfully interceded on the Israelites' behalf and attained forgiveness for their sin. After the afternoon Torah reading, the special fast-day haftarah, Isaiah 55:6–56:8, is read.

During the Amidah prayer of the afternoon service (Minchah), those who are fasting add the paragraph Aneinu in the Shema Koleinu blessing. (It is also added in the cantor's repetition of the Amidah in both the morning and afternoon services, as its own blessing between the blessings of Re'eh and Refa'einu.) Additionally, the priestly blessing is also added in the repetition of the Amidah in the afternoon service.

If the 17th of Tammuz falls on Shabbat (as it does this year), the fast is postponed until Sunday.

Abstaining from food and drink is the external element of a fast day. On a deeper level, a fast day is an auspicious day, a day when G-d is accessible, waiting for us to repent.

The sages explain: "Every generation for which the Temple is not rebuilt, it is as though the Temple was destroyed for that generation." A fast day is not only a sad day, but an opportune day. It's a day when we are empowered to fix the cause of that destruction, so that our long exile will be ended and we will find ourselves living in messianic times; may that be very soon. ❖

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.**

Community Events

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.

Haftorah in a Nutshell – Balak

Micah 5:6-6:8

This week's haftorah makes mention of the incident of Balak the king of Moab hiring the sorcerer Balaam to curse the Jewish people — the main topic of this week's Torah reading.

The prophet Micah prophesies about what will occur after the war of Gog and Magog, the war which precedes the coming of the Messiah and the Final Redemption.

"And the remnant of Jacob shall be in the midst of many peoples — like dew sent by G-d, like torrents of rain upon vegetation that does not hope for any man and does not wait for the sons of men." The prophet describes how G-d will remove the idols and sorcerers and how He will destroy the Jews' enemies.

The prophet Micah then goes on to rebuke the Jewish people for not observing G-d's commandments, calling as witness the "mountains and hills" — a reference to the Patriarchs and Matriarchs — and reminding them of the great things G-d had done for them. He took them out of Egypt and replaced the curses that Balaam son of Beor wanted to utter against them with blessings.

The Jewish people respond by saying that they do not know how to serve G-d and ask for guidance. The prophet reminds them of the Torah, and that all they need to do is contained within it: "He has told you, O man, what is good, and what G-d demands of you: but to do justice, love kindness, and walk discreetly with your G-d." ❖

From Our Sages

Moab said to the elders of Midian. (Numbers 22:4)

Moab and Midian were erstwhile enemies, as it is written (Genesis 36:35), “. . . who smote Midian in the field of Moab”; but out of fear of Israel, they made peace between them.

And why did Moab seek the advice of Midian? When they saw that Israel was victorious beyond the norm, they thought: “The leader of this people rose to greatness in Midian; we shall ask them what is his measure.” Said they: “His power is entirely in his mouth.” Said Moab: “We, too, shall bring a person whose power is in his mouth against them.”
-- (Rashi)

I called you to curse my enemies, and behold, you have blessed them altogether. (Numbers 24:10)

It would have been fitting that the rebukes (in the book of Deuteronomy) be pronounced by Balaam, and that the blessings (in the Parshah of Balak) be said by Moses. . . . But G-d said: Let Moses, who loves them, rebuke them; and let Balaam, who hates them, bless them.
-- (Yalkut Shimoni)

Good Shabbos to all!

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 KRIAS
SHEMA
Laws of Reading the
Shema

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS SHA'ATNEZ
Laws of Clothing
containing Wool and
Linen



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate SUKKAH
Chapter 1



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 22, 2019 EVERYTHING YOU THINK ABOUT YOURSELF IS PROBABLY WRONG

Let Someone Else Make the Calls

Is our sense of morality and principle strong enough to always be trusted? Our past experiences shape that sense of morality, and our environment affects our judgment, whether we like it or not. How, then, are we supposed to look past our own lenses?

Monday, July 29, 2019 OUR LAND, OUR HOME

What Israel Means to Us

Israel, a tiny piece of land, provokes so much passion among the Jewish people and throughout the world. Why do we care about it so much? Uncovering the inner dynamic of the Holy Land and the spirit pulsating within it sheds light on our timeless bond with a land unlike any other.

Shiur and Seuda Shlishis

at 7:00 pm

Sponsored by

Ela and Ed Mordkovich

We will discuss

**Heating and Reheating
Food on Shabbos
(continued)**



NEW COURSES OF INTEREST

FALL: Worrier to Warrior

12 Cheshvan 5780 / November 10, 2019

We yearn to feel happy, self-assured, and enthusiastic, yet we're consumed by feelings of doubt, regret, insecurity, and suffering. Do our delicate positive emotions have a fighting chance at being in control?

This course explores negative emotions in a completely new light, offering spiritual mechanisms that allow us to remain upbeat no matter what life brings.

WINTER:

29 Teves 5780 / January 26, 2020

This course explores some of the notable values and attitudes that Jews have shared with the world.

Once considered preposterous, many of these teachings are taken for granted today. The story of this transition is both instructive and fascinating.

The course also considers how Judaism can continue to serve as a beacon of light and wisdom for all of humankind.

SPRING: Secrets of the Bible

9 Iyar 5780 / May 3, 2020

Adam and Eve in the Garden of Eden. Noah's Ark. Joseph and his brothers. We all heard these stories; but what do they really mean?

This course explores six famous and infamous biblical stories, showing how the many details, questions, and mysterious twists are resolved using the lens of the mystical "soul of Torah."

In the process, we discover the cosmic significance of these iconic stories, as well as their practical applications.