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JUDAISM
ALIVE

CANDLE LIGHTING: 7:30 PM

ב"ה

SHABBOS ENDS: 8:34 PM

COMMUNITY

TORAH PORTION PESACH | פסח

18 NISSAN 5784 - FRIDAY, APRIL 26, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....10:00 AM

TORAH READING.....11:00 AM
NO KIDDUSH

MINCHA.....7:35 PM

RABBI'S DRASHA.....7:55 PM

MAARIV.....8:34 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

SHABBOS KIDDUSH

Due to Pesach there will be no Kiddush this week.

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PARNES HAYOM

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CONDOLENCES

WE EXTEND OUR HEARTFELT CONDOLENCES TO RABBI ELI STEINHAUSER AND THE ENTIRE STEINHAUSER FAMILY ON THE PASSING OF THEIR BELOVED FATHER, הרב, יעקב בן אליעזר הלוי ז"ל.

May Hashem grant them the strength they need at this time.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

ANSHEI LUBAVITCH CONGREGATION

RABBI LEVI AND LEAH NEUBORT

ADULT EDUCATION:

RABBI AVROHOM AND RIVKY BERGSTEIN

YOUTH OUTREACH:

RABBI ELI AND RUTY STEINHAUSER

ISRAELI DIVISION:

RABBI YUDI AND CHANA EISENBACH

WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch is **grateful** to our dedicated **Ba'al Korei**, R' **Yossi Nigri**.

Special thanks to the security team

led by **Yury Zimavilin**, who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand**, **Serge Zenou**, **Sonya Zenou**, **Dr. Scott Lippe**, and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

Thank you to **Dr. David Wasserlauf** for leading the class at the **Chol Hamoed Beis Midrash** this Thursday evening.

SECURITY TEAM

Thank you to all the volunteers who assist in keeping our shul safe.

Please contact Yury Zimavilin and get on the team!

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY, MAY 8.....3:45 PM

CTEENU

MONDAYS.....7:30 PM

ADULT EDUCATION

SUNDAY

Beginning **May 12**, **NEW JLI SERIES:**

Decisions of Fate 7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....9:15 AM

GEMARA...will continue next week

JEWISH WISDOM.....7:25 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ל"ו

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS APRIL 27, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:57 AM
LATEST MORNING SHEMA.....	9:24 AM
EARLIEST MINCHA (GEDOLA).....	1:30 PM
PLAG HAMINCHA.....	6:27 PM
EARLIEST EVENING SHEMA.....	8:20 PM

PARSHAH IN A NUTSHELL

PESACH

Summary of the Passover Torah Readings

Intermediate Day 3 (Shabbos)

A section describing Moses' receiving of the Second Tablets and G-d's revelation to him of His Thirteen Attributes of Mercy, which likewise concludes with the laws of the festivals (Exodus 34:1-26); when one of the "intermediate days" of Passover is Shabbat, this is the reading read on that day, and it begins 12 verses earlier, with 33:12).

Intermediate Day 4 (Sunday)

The story and laws of the "Second Passover" (Numbers 9:1-14).

On the SEVENTH DAY OF PASSOVER (Monday) we read how on this day the sea split for the Children of Israel and drowned the pursuing Egyptians, and the "Song at the Sea" sung by the people upon their deliverance (Exodus 13:17-15:26).

On the EIGHTH DAY OF PASSOVER (Tuesday) we read Deuteronomy 15:19-16:17. Like the reading for the second day, it catalogs the annual cycle of festivals, their special observances, and the offerings brought on these occasions to the Holy Temple in Jerusalem. The Eighth Day's special connection with the Future Redemption is reflected in the Haftorah (reading from the Prophets) for this day (Isaiah 10:32-12:6). ❖

A Word on The Four Sons

The "simple son" and the "one who does not know how to ask" may not be as wise as the chacham (the wise son). But they want to do what HaShem wants, and that is most important. So then why does the rasha (the wicked son) deserve to be second in line, next to the chacham ?

No son is really wicked. His actions may be wrong or his deeds may be lacking, but his neshamah is still a part of HaShem. The rasha is next to the chacham because he has the power to become just as learned, and his behavior can be just as good. He is just one step away from him; all he needs to do is to correct his behavior.

-- The Rebbe ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

Miriam's Song

The womanly strain in
the "Song at the Sea"

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

*Miriam the prophetess
took the tambourine in her
hand; and all the women
followed her with
tambourines and dances.*

*And Miriam called to them:
Sing to G-d...*

Exodus 15:20-21

We don't sing when we are
frightened, sleepy, despairing,
or after a heavy meal. We sing
when we are pining after one
whom we love, when we are
yearning for better times, when
we are celebrating an achievement
or anticipating a revelation.

We don't sing when we are
complacent. We sing when we
are striving for something, or
when we have tasted joy and
are climbing it to the heavens.

Song is prayer, the endeavor
to rise above the petty cares
of life and cleave to one's
source. Song is the quest for
redemption.

The Midrash enumerates ten
preeminent songs in the
history of Israel – ten
occasions on which our
experience of redemption
found expression in melody
and verse. The first nine were:
the song sung on the night of
the Exodus in Egypt (Isaiah
30:29), the "Song at the Sea"
(Exodus 15:1-21), the "Song at
the Well" (Numbers 21:17-20),
Moses' song upon his
completion of writing the
Torah (Deuteronomy 32), the
song with which Joshua
stopped the sun (Joshua
10:12-13), Deborah's song
(Judges 5), King David's song
(II Samuel 22), the song at
the dedication of the Holy
Temple (Psalms 30), and King
Solomon's Song of Songs
extolling the love between
the Divine Groom and His
bride Israel.

The tenth song, says the
Midrash, will be the shir
chadash, the "New Song" of
the ultimate redemption: a
redemption that is global and
absolute; a redemption that
will annihilate all suffering,
ignorance, jealousy, and hate
from the face of the earth; a
redemption of such
proportions that the yearning

it evokes, and the joy it
brings, require a new song –
a completely new musical
vocabulary – to capture the
voice of Creation's ultimate
striving.

Encore

The most well known of the
ten songs of redemption is
Shirat HaYam, the "Song at
the Sea" sung by Moses and
the children of Israel upon
their crossing of the Red Sea.
We recite this song every day
in our morning prayers, and
publicly read it in the
synagogue twice a year: on
the seventh day of Passover
(the anniversary of the
splitting of the sea and the
song's composition), and on a
mid-winter Shabbat in the
course of the annual Torah-
reading cycle – a Shabbat
which is therefore dis-
tinguished with the name
Shabbat Shirah, "Shabbat of
Song."

The Song at the Sea praises
G-d for His miraculous
redemption of Israel when He
split the Red Sea for them
and drowned the pursuing
Egyptians in it, and expresses

(Continued on Next Page)

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Enlightening Wisdom From the CHASSIDIC MASTERS

Israel's desire that G-d lead them to their homeland and rest His presence amongst them in the Holy Temple. It concludes with a reference to the ultimate redemption, when "G-d will reign for all eternity."

Actually, there are two versions of the Song at the Sea, a male version and a female version. After Moses and the children of Israel sang their song, "Miriam the prophetess, the sister of Aaron, took the tambourine in her hand; and all the women followed her with tambourines and dances. And Miriam called to them: 'Sing to G-d, for He is most exalted; horse and rider He cast in the sea...'"

The men sang, and then the women. The men sang, and then the women sang, danced, and tambourined. The men sang – sang their joy over their deliverance, sang their yearning for a more perfect redemption – but something was lacking. Something that only a woman's song could complete.

Feeling and Faith

Miriam, the elder sister of Moses and Aaron, presided over the female encore to the Song at the Sea. Miriam, whose name means "bitterness," because at the time of her birth the people of Israel entered the harshest phase of the Egyptian exile; Miriam, who when the infant Moses was placed in a basket at the banks of the Nile, "stood watch from afar, to see what would become of him" (Exodus 2:4).

For it was Miriam, with her deep well of feminine feeling, who truly experienced the bitterness of galut (exile and persecution). And it was Miriam, with her woman's capacity for endurance, perseverance, and hope, who stood a lonely watch over the tender, fledgling life in a basket at the edge of a mammoth river; whose vigilance over what would become of him and his mission to bring redemption to her people never faltered.

The image of the young woman standing watch in the thicket of rushes at the edge of the Nile, the hope of redemption persevering against the bitterness of galut in her heart, evokes the image of another watching matriarch – Rachel.

As the prophet Jeremiah describes it, it is Rachel who, in her lonely grave on the road from Bethlehem to Jerusalem, weeps over her children's suffering in galut. It is she, more than the male patriarchs or leaders of Israel, who feels the depth of our pain; it is her intervention before G-d, after theirs has failed, which brings the redemption.

Miriam and her chorus brought to the Song at the Sea the intensity of feeling and depth of faith unique to womankind. Their experience of the bitterness of galut had been far more intense than that of their menfolk, yet their faith had been stronger and more enduring. So their yearning for redemption had been that much more poignant, as was their joy over its realization and their striving towards its greater fulfillment.

Today

The great Kabbalist Rabbi Isaac Luria writes that the last generation before the coming of Moshiach is the reincarnation of the generation of the Exodus.

Today, as we stand at the threshold of the ultimate redemption, it is once again the woman whose song is the most poignant, whose tambourine is the most hopeful, whose dance is the most joyous. Today, as then, the redemption will be realized in the merit of righteous women. Today, as then, the woman's yearning for Moshiach – a yearning which runs deeper than that of the man, and inspires and uplifts it – forms the dominant strain in the melody of redemption. ❖

YOM TOV DAVENING SCHEDULE

Sunday - Erev Yom Tov

Mincha..... 7:35 pm

MONDAY - YOM TOV - 7th DAY PESACH

Shachris 10:00 am

Torah Reading 11:00 am

Musaf 11:30 am

Mincha 7:45 pm

Candle Lighting AFTER 7:55 pm

Maariv 8:36 pm

TUESDAY - YOM TOV - 8th DAY PESACH

Shachris 10:00 am

Torah Reading 11:00 am

YIZKOR / Musaf 11:30 am

Mincha 6:45 pm

Meal of Moshiach 7:00 pm

Passover ends 8:37 pm

On Passover we celebrate the liberation of the Jewish people from Egyptian slavery and, together with it, the liberation from, and negation of the ancient Egyptian system and way of life, the "abominations of Egypt." Thus we celebrate our physical liberation together with our spiritual freedom. Indeed, there cannot be one without the other; there can be no real freedom without accepting the precepts of our Torah guiding our daily life; pure and holy life eventually leads to real freedom.

It is said: "In every generation each Jew should see himself as though he personally had been liberated from Egypt."

This is to say, that the lesson of Passover has always a timely message for the individual Jew. The story of Passover is the story of the special Divine Providence which alone determines the fate of our people. What is happening in the outside world need not affect us; we might be singled out for suffering, G-d forbid, amid general prosperity, and likewise singled out for safety amid a general plague or catastrophe. The story of our enslavement and liberation of which Passover tells us, give ample illustration of this. For the fate of our people is determined by its adherence to G-d and His Prophets.

-- The Rebbe ❖

HAFTORAH IN A NUTSHELL

SHABBOS CHOL HAMOED PESACH

Ezekiel 37:1-14

We read of Ezekiel's amazing "vision of the dry bones." Ezekiel finds himself in a valley covered in dry bones. G-d tells him to tell the bones that He would cause them to reassemble themselves, grow flesh and come to life, and so it was.

After the newly constituted people come to life, G-d tells Ezekiel that the people he sees represent the Jewish people, who have been reduced to a hopeless and lifeless skeleton of their former glory. Yet G-d will breathe new life into them, and they will once again flourish. ❖

SEVENTH DAY OF PASSOVER

II Samuel 22:1-51

This week's haftarah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form.

David's song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, "The L-rd is my rock and my fortress." He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d's reaction to those who tormented him: "The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed."

The King attributes his salvation to his uprightness in following G-d's ways: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me..."

The song ends with David's expression of thankfulness: "Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore." ❖

EIGHTH DAY OF PASSOVER

Isaiah 10:32-12:16

This haftarah is a prophecy by Isaiah regarding the messianic time to come. He foretells of "a staff from the shoot of Jesse," father of King David, upon whom the Divine spirit will rest and who will be able to judge honestly by way of smell.

The prophet tells us that "the wolf will dwell with the lamb, and the leopard will lie with the kid goat; the calf and the young lion will graze together, and a young lad shall lead them."

He continues to describe how G-d will gather the exiled Jews from all over the world, to bring them back home to the Holy Land. In the newly constituted Jewish kingdom, the ancient rivalry between Judah and Ephraim will end, and they will join forces to subdue their historic enemies.

At that time, Israel will sing G-d's praises, thanking Him for all that he did and does for them, even that which had once appeared to be punishment but has now been revealed to be goodness in disguise. ❖



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WISDOM FROM OUR SAGES

The Omer Count

After leaving Egypt on the first day of Passover, we counted 49 days in eager suspense. Then, on the 50th day, we assembled in the same spot where G-d first spoke with Moses, and we received the Torah.

Why 49 days? The Kabbalah describes 49 facets that make up the human character. Each day that we counted, another facet of our nature was uplifted, bringing us one step closer to receiving the divine transmission to humankind.

Each day that we counted, another facet of our nature was uplifted, bringing us one step closer to receiving the divine transmission to humankind.

Each year, we retrace this inner journey. Beginning on the second night of Passover, we count the days and weeks until the 50th day, the holiday of Shavuot, when we receive the Torah once again. We call it the "Counting of the Omer."

How:

After nightfall, stand and say:

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the counting of the Omer.

Then count the day:

"Today is one day of the Omer"; "Today is two days of the Omer"; "Today is seven days, which are one week of the Omer"; "Today is eighteen days, which are two weeks and four days of the Omer"; and so on, till "Today is forty-nine days, which are seven weeks of the Omer."

And conclude:

May the Merciful One restore for us the service of the Holy Temple to its place, speedily in our days; Amen, Selah.

Details:

- The custom is to count during the evening prayers, but it can be done all night.
- Forgot to count the Omer? Count the following day, but without a blessing. On the next nights, continue counting as usual.
- Missed counting in the daytime, as well? Continue counting the rest of the nights, but without a blessing. ❖

Liberation for Education

It is only because the Jewish children in Egypt received the proper Jewish education (under the most adverse conditions!), that our whole Jewish people, strong and numerous, was liberated from Egyptian slavery; and it is only because these very children (and Jewish children of every generation) had been made the guarantors of the Torah and Mitzvos - the Torah was entrusted to our Jewish People.

שבת שלום!

Good Shabbos!



Schedule and Times for
2024-5784
Pesach
 with Anshei Lubavitch

Sunday, Nissan 13, April 21st

3:00 PM Last time to sell Chametz through Anshei Lubavitch

8:13 PM Bedikas Chametz

9:15 Ma'ariv

Monday, Nissan 14, April 22nd

10:37 Finish eating Chametz before

11:46 Burn Chametz before

7:26 Candle Lighting

7:25 Mincha

7:40 Recital of Seder Korban Pesach

7:50 Ma'ariv

Tuesday, Nissan 15, April 23rd

10:00 Shachris

11:00 Krias Ha-Torah

11:30 Musaf

6:30 Beis Midrash

7:30 Mincha

8:15 Ma'ariv

8:29 Candle Lighting after

Wednesday, Nissan 16, April 24

10:00 Shachris

11:00 Krias Ha-Torah

11:30 Musaf

6:30 Beis Midrash

7:30 Mincha

8:30 Yom Tov ends

Thursday, Nissan 17, April 25

7:00 Shachris

10:00 Shachris (Beis Midrash Minyan)

11:00 Beis Midrash

1:45 Mincha

8:15 Beis Midrash

9:15 Maariv

Friday, Nissan 18, April 26

6:15 Shachris

10:00 Shachris (Beis Midrash Minyan)

11:00 - 2:00 pm Beis Midrash

7:30 Mincha

Shabbos, Nissan 19, April 27

9:15 Chassidus

10:00 Shachris

11:00 Krias Ha-Torah

11:30 Musaf

6:35 Beis Midrash

7:35 Mincha

8:34 Shabbos ends

Sunday, Nissan 20, April 28

9:00 Shachris

7:33 Candle lighting

7:35 Mincha

11:00 All-Night Learning

Monday, Nissan 21, April 29

9:15 Chassidus

10:00 Shachris

11:00 Krias Ha-Torah

11:30 Musaf

6:45 Beis Midrash

7:45 Mincha

8:21 Maariv

8:36 Candle lighting after

Tuesday, Nissan 22, April 30

9:15 Chassidus

10:00 Shachris

11:00 Krias Ha-Torah

11:30 Musaf

6:45 Mincha

7:00 Seudas Moshiach

8:37 Pesach ends



ב"ה

S E U D A S M O S H I A C H

**AN INSPIRATIONAL EVENING
AT THE CONCLUSION
OF PESACH**

TUESDAY, NISSAN 22-APRIL 30
ACHARON SHEL PESACH
MINCHA - 6:45 PM
PESACH ENDS - 8:37 PM
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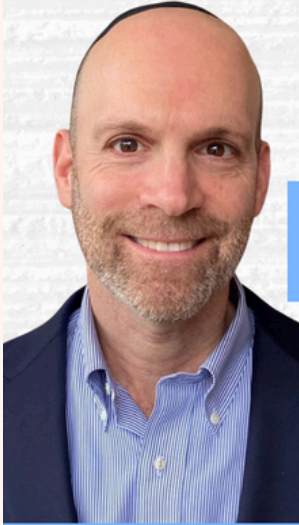
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WITH THE EXCEPTION OF SHABBOS MEVORCHIM

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8:15-9:15 PM

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