



CANDLE LIGHTING: 7:52 PM

ב"ה

SHABBOS ENDS: 8:59 PM

COMMUNITY

TORAH PORTION EMOR | אמר

9 IYAR 5784 - FRIDAY, MAY 17, 2024

PARNES HASHANAH

THE MITZVOS AND TORAH LEARNING OF THE YEAR 5784 ARE DEDICATED BY **NATALIE ROSS**
IN LOVING MEMORY OF **MICHAEL ROSS, נתן שמואל בן אריה ז"ל**

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....10:00 AM

TORAH READING11:00 AM

KIDDUSH.....12:05 PM

MINCHA8:00 PM

RABBI'S DRASHA8:20 PM

MAARIV8:59PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM AM

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY **MICHAEL AND SOFIA OKSHEIN** IN MEMORY OF **LEAH BAS YANKEL AND ELIEZER BEN MOSHE** ז"ל.

TO SPONSOR KIDDUSH, PLEASE EMAIL RABBI@FLCHABAD.COM

PARNES HAYOM

SERGE AND SONIA ZENOU IN COMMEMORATION OF THE YAHRTZEIT OF **דוד בן הרב ניסים ז"ל**

RABBI NOCHUM AND SHAINDY SCHAPIRO IN COMMEMORATION OF THE YAHRTZEIT OF **שרה גיטל בת ר' משה ע"ה GITEL ROSENBERG**

RABBI LEVI AND LEAH NEUBORT IN MEMORY OF **מרת רבקה ע"ה בת הרב ר' שלמה ז"ל**

ALIZA AND DANIEL BOCHNER IN COMMEMORATION OF THE YAHRTZEIT OF **ברלימא בת יוסף ע"ה BERTHA BOCHNER**

IN MEMORY OF **SANDY VERSCHLEISSER** **זעטקען בת אליעזר ע"ה** BY HER CHILDREN AND GRANDCHILDREN **ARI, RAQUEL, TZVI, FREDDY, NOAM, AND BURRY SELEVAN**

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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 extends its **gratitude** 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!

MAZEL TOV!

Rebbetzin **Rivky Bergstein** on the occasion of her birthday this Shabbos!

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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

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.....7:10 PM

JEWISH WISDOM.....8:10 PM

SECURITY TEAM

Please volunteer

Contact Yury Zimavilin

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. ר"ל

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



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SHABBOS MAY 18, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:29 AM
LATEST MORNING SHEMA	9:12 AM
EARLIEST MINCHA (GEDOLA).....	1:31 PM
PLAG HAMINCHA.....	6:44 PM
EARLIEST EVENING SHEMA.....	8:43 PM

PARSHAH IN A NUTSHELL

PARSHAS EMOR

Leviticus 21:1–24:23

The Torah section of Emor (“Speak”) begins with the special laws pertaining to the kohanim (“priests”), the kohen gadol (“high priest”), and the Temple service: A kohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative. A kohen may not marry a divorcee, or a woman with a promiscuous past; a kohen gadol can marry only a virgin. A kohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn calf, lamb or kid must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.

The second part of Emor lists the annual Callings of Holiness – the festivals of the

Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer, culminating in the festival of Shavuot on the fiftieth day; a “remembrance of shofar blowing” on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the “Four Kinds”—beginning on 15 Tishrei; and the immediately following holiday of the “eighth day” of Sukkot (Shemini Atzeret).

Next the Torah discusses the lighting of the menorah in the Temple, and the showbread; (lechem hapanim) placed weekly on the table there.

Emor concludes with the incident of a man executed for blasphemy, and the penalties for murder (death) and for injuring one’s fellow or destroying his property (monetary compensation). ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

Appointments In Time

By Yanki Tauber

A king was traveling with his child through the wilderness. And when a king travels, his entire entourage travels along: ministers, guards, attendants and servants, all at the ready to serve their master and carry out his will. Suddenly, the procession ground to a halt. The king's child had a request. "Water," said the crown prince. "I want water."

The king convened his cabinet to address the crisis. "My son is thirsty," he said to his ministers. But how is water to be obtained in the wilderness?

After much deliberation, two proposals were laid before the throne. "I shall dispatch ablest horseman on my fastest steed," proposed the commander of the royal cavalry. "They will ride to the nearest settlement and fill their waterskins. Within the hour, there will be water for the prince."

"I shall put my men and equipment to the task," proposed the chief of the royal engineering corps. "They will erect a derrick and sink a well right here, on the very spot at which we have stopped. Before the day is out, there will be water for the prince."

The king opted for the latter proposal, and soon the royal engineers were boring a well through the desert sand and rock. Toward evening they reached a vein of water and the prince's thirst was quenched.

"Why," asked the prince of his father, after he had drunk his fill, "did you trouble your men to dig a well in the desert? After all, we have the means to obtain water far more quickly and easily."

"Indeed, my son," replied the king, "such is our situation today. But perhaps one day, many years in the future, you will again be traveling this way. Perhaps you will be alone, without the power and privilege you now enjoy. Then, the well we dug today will be here to quench your thirst."

"But father," said the prince, "in many years, the sands of time will have refilled the well, stopping its water and erasing its very memory!"

"My son," said the king, "you have spoken with wisdom and foresight. This, then, is what we will do. We will mark the site of this well on our maps, and preserve our maps from the ravages of time."

If you know the exact spot at which this well has been sunk, you will be able to reopen it with a minimum of effort and toil.

"This we shall do at every encampment of our journey," resolved the king. "We shall dig wells and mark their places on our map. We shall record the particular characteristics of each well and the method by which it can be reopened. So whenever, and under whatever circumstances, you will travel this route, you will be able to obtain the water that will sustain you on your journey."

The Torah refers to the festivals of the Jewish calendar as moadim, "appointed times," and as mikraei kodesh, "callings of holiness." "These are G-d's appointed times," reads the introductory verse to the Torah's listing of the festivals in the book of Leviticus, "callings of holiness, which you shall call in their appointed times" (Leviticus 23:4).

(Continued on Next Page)

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A festival is an appointment with the past, an encounter with an event and phenomenon in our history. It is an opportunity to call forth the particular holiness of the day, to tap the spiritual resources it holds.

Each festival marks a point in our journey through time at which our Heavenly Father, accompanying us in our first steps as a people, supplied us with the resources that nurture our spiritual lives. On Passover, we were granted the gift of freedom; on Shavuot, G-d revealed Himself to us at Mount Sinai and gave us His Torah, the embodiment of His wisdom and will and our charter as His kingdom of priests and a holy people; Rosh HaShanah is the day on which G-d first became King; on Yom Kippur, G-d forgave our first and most terrible betrayal as His people, the sin of the Golden Calf, granting us the gift of teshuvah--the capacity to rectify and transform a deficient past; Sukkot commemorates the time that we were sheltered and unified by the divine clouds of glory in our journey through the desert toward our Promised Land; the miracle of Chanukah marks the salvation of the Jewish soul--the triumph of light and purity over darkness and adulteration; the miracle of Purim, the salvation of the Jewish body and the specialty and chosenness of our physical selves; and so with all the festivals and special dates and periods on our calendar.

But these were not one-time gifts from above. Freedom, wisdom, commitment, joy, illumination, peace--these are constant needs of the soul, the spiritual nutrients that sustain her in her journey through life. Like the king in the above parable, G-d sunk wells at various points in the terrain of time to serve as perpetual sources of these blessings. As we travel through the year--the year being a microcosm of the entire universe of time--we encounter the festivals, each marking the location of a well of nurture for our souls.

G-d also provided us with a map of these wells --a calendar denoting their locations in our journey through time. The map also comes with instructions on how to reopen each well and access its waters: sounding the shofar on Rosh HaShanah will regenerate the divine coronation that transpired on the first Rosh HaShanah when Adam crowned G-d as king of the universe; eating matzah evokes the freedom of Passover; kindling the Chanukah lights recreates the miracle of Chanukah. And so it is with every such appointment on our calendar: each comes supplied with its own mitzvot and observances--the tools that open the well and unleash the flow of its waters. ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS EMOR

Ezekiel 44:15-31

This week's haftorah discusses various laws that pertain to the kohanim, the priests, a topic also discussed at length in the first part of the week's Torah portion.

Ezekiel prophesies about the service of the kohanim in the third Holy Temple which will be rebuilt after the Final Redemption. The prophet describes their priestly vestments, their personal care, whom they may and may not marry, and their special purity requirements which preclude them from coming in contact with a corpse, unless it's for a next of kin.

He also discusses their calling as teachers and spiritual leaders.

The prophet conveys G-d's word: "You shall give them no possession in Israel; I am their possession." The kohanim do not receive a portion in the Land of Israel, instead they partake of the sacrifices as well as various tithes. ❖



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WISDOM FROM OUR SAGES

***Pesukim (sentences) from this week's
Torah portion of Emor,
along with stimulating commentary.***

***Speak to the kohanim, the sons of Aaron, and say
to them . . . (Leviticus 21:1)***

*"Speak" and "say"—enjoin the elders regarding
the youngsters.*

(Talmud; Rashi)

*The above dictum, which constitutes a primary
biblical source for the concept of education, also
offers insight into the nature of education.*

*The word used by the Talmud and Rashi—
lehazhir, "to enjoin"—also means "to shine."
Hence the phrase "to enjoin the elders regarding
the youngsters" also translates as "to illuminate
the elders regarding the youngsters." Education
is not only an elder teaching a youngster; it is
also an illumination for the educator.*

(The Lubavitcher Rebbe)

***You shall count for yourselves from the morrow
of the Shabbat, from the day on which you bring
the Omer offering; seven complete weeks they
shall be . . . (Leviticus 23:15)***

*The word sefirah, "counting," also means
"illumination." On each of the forty-nine days of
Sefirat HaOmer (the "Counting of the Omer"),
we refine, develop and illuminate another of the
forty-nine traits of our soul.*

(Rabbi DovBer, the Maggid of Mezeritch) ❖

From the Rebbe



The name of this week's Torah reading, Emor, means "speak," highlighting the power of our words. Our Sages state: "Lashon hara (malicious gossip) kills three: the one who speaks, the one who listens, and the one who is being spoken about." We can understand why the speaker and the listener suffer. They have committed a serious transgression. But why should the person spoken about be affected?

In resolution, the mystic sages of the Kabbalah explain that speaking about a person's negative qualities provokes their expression. Although the person might not even be aware that he is being spoken about, the fact that his character flaws are being discussed fans the revelation of those qualities.

The converse is also true. Consistent mention of the good a person possesses — and within every person there are unfathomed reservoirs of good — will facilitate the expression of that good in the person's conduct. ❖

שבת שלום!

Good Shabbos!



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SUNDAY MAY 26, 2024 - 18 IYAR 5784



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FUN AND GAMES

The afternoon will be filled with an assortment of incredible rides, fun games, and entertainment for kids of all ages!

SEATING OPENS

10:30 am

PRE-PROGRAM

11:00 am

PARADE KICKS OFF

12:00 pm

LOCATION

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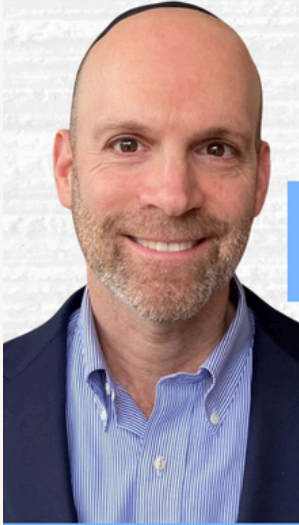
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