



Perfectly Balanced

I am sure you have heard the old saying, "the world is going to hell in a handbasket." One wag added, "Yes, but that has been happening for an awfully long time now."

Consider this: At any given time you can find economic experts who will tell you that an economic collapse is just around the corner, while others predict that we are on the cusp of a new era of unprecedented economic boom. Some social experts will tell you that society is coming apart at the seams, while others argue that we are entering a more democratic and equitable era. In every field there seem to be a host of almost insurmountable challenges and, alongside those, exciting opportunities.

As Jews, we have even more to fret about. Some of us look at the situation in Israel and see doom while others see hope and opportunity. Some fear for the future of American Jewry; others are hopeful.

If you combine all these conflicting views, the sum total would be that at any given time we are just muddling through the present, hovering somewhere between disaster and nirvana. Sometimes we are a bit closer to one side and sometimes closer to the other. Just "muddling through" seems to be the dominant state of human existence and of society at large. (Tevye in *Fiddler on the Roof* understood it pretty well.) This is not to ignore the fact that certainly we have seen outright disasters, even in recent history.

I want to suggest that the world was intentionally designed to be in this kind of precarious state of balance from the very beginning of creation.

The Rambam (Maimonides) writes in his magnum opus *Mishneh Torah* in the section devoted to repentance (3:4): "A person should always view himself as balanced (between good and evil) and also view the entire world as balanced, and one good deed can weigh himself and entire world to the side of good."

Why would G-d want us to perpetually exist in this precarious state? I would suggest two reasons. First, He wants us to realize that there is a "master" of the world and without His guidance we will indeed "go to hell in a handbasket." Second, existing in this state opens our eyes to realize that we have the power to make a difference with every action, with every decision that we make on a daily basis. Our act doesn't have to be a great heroic deed that reverberates around the world; every common daily act has the potential to be world-altering for good.

(from Eclectic Thoughts of Meaning by Rabbi Shmuel Kaplan)

Leadership Is Not About Me

In this week's reading, G-d tells Moshe to assemble 70 of the Elders of Israel, for them to be prophets to the people [see Num. 11:16-17 and 24-29]. They would form the Sanhedrin, the Supreme Rabbinic Court.

There were 12 tribes, and the division was to be as equal as possible. So we do the math: with six representatives per tribe and twelve tribes, that's 72 people, but there were only supposed to be 70. No tribe, Rashi explains, volunteered to only have five. So they drew lots: 70 pieces of paper said "elder," two of them were blank, and those two people were not among the 70 Elders who remained with Moshe in the Tabernacle.

The spirit of prophecy still rested upon those two, Eldad and Meidad, and they prophesied in the camp with the rest of Israel. Yehoshua (Joshua) was very upset by this, and ran to tell Moshe, and to ask Moshe to stop them.

Rashi explains that Yehoshua was upset because they were prophesying that Moshe would die, and he, Yehoshua himself, would lead Israel into their land. And that made Yehoshua upset! And Rashi also says something still more stunning: how would Moshe stop them? By giving Eldad and Meidad communal responsibilities! That would make the spirit of prophecy leave them.

(continued on the other side)

Other commentators (the Ba'alei HaTosfos) ask how communal responsibilities would obstruct prophecy, and explain: they would be saddened by all the problems they were dealing with, and prophecy only comes to a person in a state of happiness.

All of this builds a very different picture of leadership from that to which we are accustomed. We think about people running for office, wanting rulership, wanting the opportunity to make the rules that everyone has to follow. The Torah tells us that Yehoshua was upset by prophesy indicating he, not Moshe, would lead Israel into the Promised Land, and also that communal responsibilities would deny Eldad and Meidad a level of closeness to G-d that they otherwise enjoyed.

The difference is that "public service" must really be just that. It takes special people to be able to lead and yet be humble, think about the public rather than themselves, and remain happy and satisfied rather than becoming depressed while dealing with everyone's problems. And one clear characteristic of these people, shared by Moshe (called by the Torah "the most humble of all people") and Yehoshua, upset to hear people declaring he would lead, was that they did not want leadership, they had it thrust upon them.

We are all leaders in whatever respect, we all find responsibilities placed upon us. And the Torah gives us the sort of leaders we will do well to emulate.

(by Rabbi Yaakov Menken from Project Genesis at www.torah.org)

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10th Annual Father's Day

SHRED DAY

JOIN US FOR A
12-HOUR SHREDDING MARATHON!

On-site Shredding: 5 - 8 pm • Open for Dropoffs: 8 am - 8 pm

Sunday, June 15th, 2025
7 Mile Market Parking Lot (next to Starbucks)

ACCEPTABLE ITEMS:

Reasonable quantities of...

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- 🗑 Old Files
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- 🗑 Printers
- 🗑 Computers
- 🗑 Wires & Cords
- 🗑 Large & Small Appliances
- 🗑 Restaurant Equipment
- 🗑 Bikes
- 🗑 Flat Screen Monitors
- 🗑 Miscellaneous Metal Items

UNACCEPTABLE ITEMS:

- ✗ Plastic Items
- ✗ Bottles & Containers
- ✗ CRT Monitors & TVs
- ✗ Furniture & Wooden Items
- ✗ Hazardous Materials (e.g., paint, chemicals, light bulbs)
- ✗ Car Seats
- ✗ BBQ Grills

NO SHAIMOS ACCEPTED!

*Limited Quantities. Fee for Businesses.
Donations are appreciated to defray costs.

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Joe Kruk of ECycle101 and Seven Mile Market

To sponsor this event or for any questions, email info@chesedfund.com.

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The Chesed Fund Limited is dedicated in memory of Mordechai & Rebecca Kapiloff, ז"ל, Dr. Bernard Kapiloff, ז"ל, and Rabbi Norman & Louise Gerstenfeld, ז"ל. Project Ezra of Greater Baltimore, Inc. is dedicated in memory of M. Leo and Hannah Storch, ז"ל.

*The Chessed Fund Limited &
Project Ezra of Greater Baltimore, Inc. Present*



In memory of Rabbi Yitzchok and Rebbetzen Miriam Lowenbraun, ע"ה



BACK FOR OUR 9TH SEASON!

Cold Water on a Hot Shabbos!

Starting on June 13th, Shabbos Parshas B'haloscha, and continuing on Shabbos afternoons through the summer, almost 40 hosts will set up water stations throughout the area **when temperatures reach 85° or higher**, providing cold water bottles to pedestrians.

The Baltimore community is still feeling the loss of a unique power couple, Rebbetzin Miriam Lowenbraun, ע"ה, who was *nifteres* on June 14th, 2014, and Rabbi Yitzchok "Itchie" Lowenbraun, ז"ל, who was *niftar* on April 29th, 2021.

Amongst the many important roles they played, they served as Regional Directors of NCSY's Atlantic Seaboard for 18 years, dedicating themselves to the needs of thousands. As pioneers in *kiruv*, this dynamic duo are inspirational role models whose exceptional *hachnosas orchim* and Torah lessons still reverberate worldwide.

While this program was initially developed in memory of Rebbetzin Lowenbraun, ע"ה, we have rededicated it to include Rabbi Lowenbraun, ז"ל, as well. The Mei Miriam program is our way of honoring the memory of this special couple.

Honor a loved one's memory by becoming a one-time or weekly sponsor.

Email info@chededfund.com or call 410-653-3333 for more details.



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The Shul has two Sifrei Torah that have been restored.
 Also, The Shul's HVAC system is over 25 years old, has failed twice last summer.
**The cost of these two projects is approximately \$46,000,
 and we are only half-way towards our needed goal.**
 Please donate to these projects as best as you can. You may send a check to the Shul,
 or give your donation directly to the Rav or to Michael Frank – Shul Treasurer.

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and supports the Shul as well. Below is the list of items available. Please contact Howard Kaplon at hkaplon@towson.edu for more information.

- | | |
|--------------------------------|---------------------------|
| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000 | 4. Simcha Leaf \$250 |

Yahrzeit Plaques on the Shul's Memorial board are available. Each yahrzeit plaque is \$360.

Kiddush this Shabbat is co-sponsored by
Capital Grant Consulting (Rabbi Gavriel Horan and family)
 in honor of the
Ufruf of Gil Plaks this Shabbat.
 Mazel Tov !



Yahrzeits This Week:

Marsha Blumberg 24 Sivan - Thursday night / Friday for mother Nechama bas Elchonon

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com
Treasurer: Michael Frank . . . shul.chabad@gmail.com
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DAVENING AND SHIURIM SCHEDULE

Friday, 6/13 — 17 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 6/14 — 18 Sivan
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:20 a.m.
 Minchah — 8:05 p.m.
 Shiur — after Minchah
 Shkiah — 8:35 p.m.
 Ma'ariv — 9:24 p.m.

Sunday, 6/15 — 19 Sivan
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 8:20 p.m.

Monday, 6/16 — 20 Sivan
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:20 p.m.

Tuesday, 6/17 — 21 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:20 p.m.

Wednesday, 6/18 — 22 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:20 p.m.
 Tanya Shiur: 2nd part of Tanya Shaar HaYichud
 V'Emunah which deals w/the nature of creation
 and the unity of Hashem — 9:00 p.m.

Thursday, 6/19 — 23 Sivan
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:20 p.m.

Friday, 6/20 — 24 Sivan
 Shacharit — 7:00 a.m.
 Shabbat Candles — 8:18 p.m.
 Minchah / Ma'ariv — 7:00 p.m.