

The Shul

at the Lubavitch Center

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January 9, 2016

Vaera — Shabbat M'vorchim

28 Tevet, 5776

True Leadership

As the Presidential Primaries are kicking off in the United States, it's a chance to reflect on how beneficial it can be for a community, nation, or the world, to have true leaders.

A great Sage, Rabbi Yehoshua ben Levi, once asked Elijah the Prophet if he could accompany him on some of his G-dly missions. Elijah agreed on the condition that Rabbi Yehoshua not ask the reason for any of his actions. Rabbi Yehoshua agreed and off they went.

Many unusual occurrences took place over the course of their days together, but the final and most curious, was the following: Elijah and Rabbi Yehoshua, dressed as two wanderers, arrived at a wealthy village late one evening. Though any of the village's inhabitants could have comfortably and easily housed and fed the wanderers, no offers were forthcoming. No one even offered them a glass of water!

They spent the evening in the synagogue, sleeping on the hard benches there. When they awoke in the morning, before they began their day's journey, Elijah intoned, "May the people of this village all be leaders."

Toward evening, Elijah and Rabbi Yehoshua arrived at another village. Unlike the first village, as soon as the townsfolk saw new faces they gathered around and joyfully vied for the mitzva (commandment) of housing and feeding the two wanderers. The guests were accorded much honor and were graciously offered places to sleep, refresh themselves, eat, etc.

In the morning, with much appreciation and thanks, the two wanderers parted from the villagers. But before leaving, Elijah stopped and intoned, "May this village only have one leader."

This last statement by Elijah was too much for Rabbi Yehoshua and, though he had agreed he would not ask the prophet any questions, he could hold back no longer.

"Why did you bless the village that scorned us by praying that all the people be leaders, and curse the village that helped us by praying that they have only one leader?"

Elijah replied, "You do not understand the ways of heaven. I did not bless the first village; it was the second village I blessed."

He then explained, "If a town has many leaders, there will be no peace. There will be strife, conflicts, politics. However, if a village has one leader, a leader who cares about every individual and worries about the welfare of all those under his protection, then that village is truly blessed.

If the leader is a true leader, then he will be humble and wise, G-d-fearing and compassionate. He will know that he is an extension of G-d – the Ultimate Leader – in this world, and his every action will be ruled by this knowledge. Such a village will know peace, harmony, prosperity, good fortune, and spiritual growth."

Today, more than ever before, we see that the whole world is really a "global village." May we very soon hear from Elijah himself, the prophet who will herald the Redemption, of the revelation of the one true leader that this global village so desperately needs and essentially wants, Moshiach.

(from <http://www.lchaimweekly.org/>)

Shabbat, Emunah & Exodus

We read near the beginning of our parashah that Moshe spoke Hashem's words to Bnei Yisrael, "but they did not heed Moshe, because of shortness of breath and hard work." R' Tzaddok Hakohen Rabinowitz z"l (1823-1900; chassidic rebbe in Lublin, Poland) explains this verse in light of the Midrash Rabbah, which records that, while the young Moshe lived in Pharaoh's palace, he convinced Pharaoh that slaves work more efficiently when they are given one day of each week. Pharaoh instructed Moshe to implement this idea, and Moshe arranged for Bnei Yisrael to have Shabbat as a day off. Later, at the end of last week's parashah, we read that Pharaoh decreed (5:9), "Let the work be heavier upon the men and let them engage in it; and let them not pay attention to false words," i.e., he took away their day of rest so they would have no time to think about redemption. R' Tzaddok writes: Shabbat itself is a source of emunah / faith. Thus, when Shabbat was taken away from Bnei Yisrael, their emunah was lost as well.

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This requires explanation, however, for Moshe Rabbeinu himself attributed the initial failure of his mission to his speech impediment ("aral sefatayim"). R' Tzaddok explains that here, Moshe is not referring to the same speech impediment mentioned in last week's parashah ("kevad peh"), for Hashem had already promised to heal that condition. Rather, Moshe meant that, as Bnei Yisrael's leader, his ability to speak effectively to Pharaoh was proportional to the level of Bnei Yisrael's emumah. That, as noted, was tied to their Shabbat observance. (Pri Tzaddik: Va'era 7)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)

Jewish History — Moses Repeats the Torah

On the first of Shevat of the year 2488 from creation Moses convened the Jewish people and began the 37-day "review of the Torah" contained in the Book of Deuteronomy, which he concluded on the day of his passing on Adar 7 of that year.

(from www.chabad.org)

Community Information of Interest

January 9: The Last Years of the Old Order: Israel and the Jews 1962-1966. Lecture by Rabbi Dovid Katz. *Revolution in the Snake-pit: The Fall of Ben Gurion 1962-66.* This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah.

Rabbi and Rebbitzin Shalom Zirkind
are sponsoring Kiddush this Shabbat
in honor of their anniversary.



Yahrzeits This Week:

Avraham Rosenblum	28 Tevet - Friday night/Shabbat	for mother	Ita Bluma bas Moshe
Toby Epstein	4 Shevat - Wednesday night/Thursday	for mother	Pesse Rivka bas Yechiel

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Davening and Shiurim Schedule

Friday, 1/8 — 27 Tevet

Shacharit — 7:00
 Parshat HaShavua Shiur — 7:45 a.m.
 Candles — 4:42 p.m.
 Minchah / Ma'ariv — 4:45 p.m.

Shabbat, 1/9 — 28 Tevet

Shacharit — 8:40 a.m.
 Sof Z'man Kriat Shema — 9:50 a.m.
 Berachot Gemara Shiur — Cancelled this Week
 Minchah & Seudah Shilishit — 4:30 p.m.
 Ma'ariv — 5:44 p.m.

Sunday, 1/10 — 29 Tevet

Shacharit — 8:00 a.m.
 Shulchan Aruch Shiur — Cancelled this Week
 Minchah / Ma'ariv — 4:45 p.m.

Monday — Rosh Chodesh Shevat, 1/11 — 1 Shevat

Shacharit — 6:40 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Ma'ariv — 8:50 p.m.

Tuesday, 1/12 — 2 Shevat

Shacharit — 7:00 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Ma'ariv — 8:50 p.m.

Wednesday, 1/13 — 3 Shevat

Shacharit — 7:00 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Ma'ariv — 8:50 p.m.

Thursday, 1/14 — 4 Shevat

Shacharit — 6:50 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Ma'ariv — 8:50 p.m.
 Tanya Shiur — 9:00 p.m.

Friday, 1/15 — 5 Shevat

Shacharit — 7:00 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Candles — 4:49 p.m.
 Minchah / Ma'ariv — 4:50 p.m.