

The Shul

at the Lubavitch Center

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May 27, 2017

Bamidbar — Shavuot

2 Sivan, 5777

Our Children

The Midrash teaches that the Jewish people were given the Torah after they offered future generations as the guarantors.

Recently all our children came to visit, with all our grandchildren. It was crowded, hectic, chaotic, a lot of fun and very revealing.

Inter-generational interactions, and intra-generational interactions, are very important. In many ways, they provide nourishment to the nuclear family (parents and children). Of course, such family get-togethers are becoming increasingly rare in our increasingly mobile, fractured society, especially ones where the dynamics remain positive, as opposed to the almost clichéd arguments, tensions and fights that occur, the dredging up of past wounds and unresolved rivalries.

And our digital age is a two-edged sword, on the one hand, contributing to the factions, distance and lack of communication, superficial, healing or otherwise, and on the other allowing us to stay in touch and connect much more intimately and immediately than ever before. The immediacy of email or text, or the visuals of FaceTime or Skype, etc., allows us to communicate, to be part of each other's lives, to defy distance and dissonance and distractions in ways only imagined before.

Of course, I'm not the first to make these observations, but their power and poignancy struck me deeply during their visit, as I watched and interacted with my children, now grown, and especially my grandchildren, even as I wrestled with my own health issues and its impact on my future.

In the face of the inevitable uncertainty of our futures, children, and perhaps especially grandchildren, give us not only a measure of hope, not only a sense of continuity, but a reassurance that our lives have value, meaning and substance. We have not only been a partner in creation, we have revealed something of the Eternal. From generation to generation includes us in a larger community, transforms us into integrated parts of a greater whole.

Whether we play with our grandchildren, or watch them play with each other – indeed, whether we are the uncles and aunts, or even the cousins, that join or extend a family – and as we observe the interaction of the next generation with its own next generation, we participate in a continuity that both emphasizes our moments and broadens our souls. We discover a spiritual rootedness in our physical encounters, elevating the mundane spinning of a toy or reading of a book to an almost sacred experience, like the mystical attachments that arise from the repetitions of prayer.

Driving it all is the simple joy of being – being there and being with. And as they struggle into competence, we, too, regain our own, finding ourselves renewed, as it were, in their joyful discoveries.

We come together all too briefly and all too infrequently, and even as we maintain contact, interest and involvement, we yearn for the immediacy of a prolonged presence. But every moment is a blessing, and as we, the elder generation, struggle with our own inner conflicts, our own ailments, our own (still) becoming, it is a comfort to have not just the connection, but the relationship with children and grandchildren. A gift from the Almighty, we bless them, but even more, they bless us.

(by David Y.B. Kaufman from <http://www.lchaimweekly.org/>)

Of Trees, Men, and Receiving the Torah

The Gemara (Megillah 31b) states that Parashat Bechukotai (last week's parashah) should be read before Shavuot because Shavuot is a day of judgment: on Shavuot, Hashem determines the success of the year's fruit harvest. Accordingly, we wish to "dispense with the year's curses as the year ends," a reference to last week's parashah, which contains curses on those who abandon the mitzvot. However, in order not to enter Shavuot with the curses on our minds, we distance them by one week by reading Bemidbar before the festival. (Tosafot Megillah 31b.)

Why is Shavuot the day when Hashem determines the fruit harvest? R' Tzaddok Hakohen z"l (1823-1900) explains that before Adam sinned by eating from the Tree of Knowledge, he was surrounded by abundant fruit trees that had been planted by Hashem's own "Hands." After his sin, Adam was cursed that he would have to work the earth to make his food. However, when Bnei Yisrael received the Torah, they (briefly) returned to the spiritual level that Adam had before his sin, and thus Shavuot is a propitious time to judge the fruit harvest favorably. (Pri Tzaddik: Vayikra p.209)

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R' Avraham of Slonim z"l (late 18th century) offers another explanation: "Fruit of the tree" alludes to man's spiritual produce, for the Torah (Devarim 20:19) refers to man as a "tree of the field." Man is judged regarding the fruits of his spiritual labor on Shavuot, because, to the degree he accepts the Torah on this holiday, so he will receive Divine assistance in serving Hashem in the coming year. (Torat Avot p.98)

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



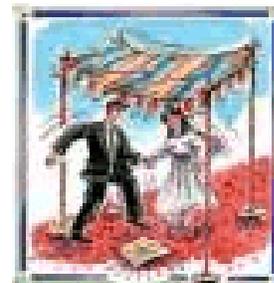
Thank you to **Mr. Howard and Mrs. Judy Elbaum** for sponsoring the flower displays on the bima in honor of **Ari's** Aufruf and for Shavuot. These flowers will enhance the beauty and our enjoyment of this simcha and Yom Tov.



We wish a Mazel Tov to **Mr. Howard and Mrs. Judy Elbaum** on the Aufruf of their son **Ari** and on his upcoming marriage to **Heather Suss** of Teaneck, New Jersey.

Mazel Tov also to Heather's parents, **Mr. Moish and Mrs. Barbara Suss**.

The Elbaums are sponsoring a kiddush after davening today in honor of this Simcha.



Yahrzeits This Week:

Joseph Zakar	4 Sivan - Sunday night / Monday	for father	Emanuel ben Shabsi
Marsha Blumberg	8 Sivan - Thursday night / Friday	for father	Nathan Brenner

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Davening and Shiurim Schedule

Friday — Rosh Chodesh Sivan, 5/26 — 1 Sivan
 Shacharit — 6:40 a.m.
 Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 5/27 — 2 Sivan
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:21 a.m.
 Berachot Gemara Shiur — 6:55 p.m.
 Minchah & Seudah Shilishit — 7:55 p.m.
 Ma'ariv — 9:07 p.m.

Sunday, 5/28 — 3 Sivan
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 8:10 p.m.

Monday - Memorial Day, 5/29 — 4 Sivan
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 8:10 p.m.

Tuesday — Erev Shavuot, 5/30— 5 Sivan
 Shacharit — 7:00 a.m.
 Candles — 8:08 p.m.
 Minchah — 8:08 p.m.
 Ma'ariv — 9:09 p.m.
 Tikun Layl Shavuot — 12:00 to 5:00 a.m.

Wednesday — Shavuot, 5/31 — 6 Sivan
 Shacharit — 5:07 a.m. and 9:00 a.m.
 Sof Z'man Kriat Shema — 9:21 a.m.
 Minchah — 8:10 p.m.
 Candles — AFTER 9:12 p.m.
 Ma'ariv — 9:12 p.m.

Thursday — Shavuot, 6/1 — 7 Sivan
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:20 a.m.
 Yizkor — approximately 10:50 a.m.
 Minchah — 8:10 p.m.
 Ma'ariv — 9:14 p.m.

Friday, 6/2 — 8 Sivan
 Shacharit — 7:00 a.m.
 Candles — 8:10 p.m.
 Minchah / Ma'ariv — 7:00 p.m.