

**The Shul**  
at the Lubavitch Center  
6701 Old Pimlico Road  
Baltimore, MD 21209  
410-486-2666  
www.chabadshul.org



July 25, 2020

Devarim — Shabbat Chazon

4 Av, 5780

### Coming Home

The business trip is over - finally. Successful? Oh, yes. In fact, the most successful business trip you've ever taken. But grueling. It was cross-country and even took you overseas. There were delays, lousy accommodations, scheduling conflicts, missed appointments, and a few good deals gone sour at the last moment.

It was all worth it, though. You made invaluable contacts - lifetime commitments. Some excellent sales. Even on the rare occasion when you didn't close the deal, you succeeded in changing the other guy's mind a little. The most hostile contact had in the end to acknowledge the truth of your presentation, whether or not he accepted your offer. And changing that mind set from negative to positive, might bring more in the future. So really, every minute of the trip paid off somehow.

But you've been gone from home a long time. Way too long. It seems you've lost track of time. Sometimes it's hard to remember what the house looks like. And the family - oh, sure, you talk to them on the phone, keep in touch by long distance, but of course it's not the same. You want to be with them. Only now do you realize how much you miss them.

And then, it happens. Your flight is delayed. Bad weather. An engine malfunction. You're stuck, so close, so very close, but with no way to get out of the airport, no way to get home. You're tired, frustrated, angry and not a little worried. Will they cancel your flight? Will you ever get home?

When at last the announcement comes to board the plane, your relief and joy know no bounds.

We the Jewish people have been on a "business trip" for over two thousand years. It's taken us across countries and over all the seas. We've been "selling" G-dliness, changing how the world views itself and how it acts, even though sometimes that change seems imperceptible. But the goodness in the world, a goodness that stems from the holiness in the Torah, has been growing. And it's grown because wherever we've gone we've established holiness, revealing the truth of Torah and inculcating the value of mitzvos.

Of course there have been obstacles, delays, hostilities, hardships, etc. But when we look back on our accomplishments, on the sparks of holiness we've gathered, on the transformation of the world into a dwelling place for G-d, we must feel that ultimately, it was all worth it.

Yet now, now when it's time to go home there are delays, disappointments and diversions. It's been so long since we've been home, home living in peace and security. It's been so long since we've been home in Israel, an Israel unthreatened, whole, without internal strife. It's been so long since we've been home in a Jerusalem, united, with the Holy Temple standing, and all the people visibly experiencing the Divine Presence. We're so close to Moshiach, to the final Redemption, that any postponement, hindrance or impediment makes us tired, frustrated, angry and not a little worried.

We don't want to wait any more. We want to go home.

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

### The Relevance of Tisha B'Av

We are living in a post-Christian era and vast areas of the world such as Europe, that formerly were the bastions of that faith, have now abandoned it in belief and practice. The god of secularism appeared to be dominant during the last century, spearheaded and abetted by the power of the atheistic and seemingly all-powerful Soviet Union. But that mighty colossus has also proven to be empty. Though there are those that still espouse the disproven theories of Marxism, real facts belie that there is any truth or future in those theories and beliefs.

Nationalism as a goal and an ideal also seems to be on its way, as nations and peoples struggle to construct some sort of international order and economic interdependence. The world has changed greatly in terms of technology and social order over the past 1,949 years. But, in many respects it has not changed at all.

The world hardly marks the disappearance and passing of previous governments and social orders. It does not celebrate days of defeat nor does it wish to remember the true and actual causes of those defeats. One of the most striking aspects of Jewish tradition is the fact that Judaism commemorates – with ritual, prayer and behavior – the most negative moments in Jewish history. It does so to remind us of the actuality of life and events. It does so to warn us as to the consequences of evil and even erroneous behavior and policies. It does so that we shall not gloss over the parts of our story that are uncomfortable and even very negative.

*(continued on the other side)*

For if we are not aware of our defeats, there is no way that we can ever plan to reach victory and accomplishment. The prime example of this attitude of truthfulness, no matter how painful, is certainly to be found in the words of the prophets of Israel who foresaw the destruction of the Temple but also saw the eventual restoration and rebuilding of the Jewish people and Jewish life in the land of Israel.

I think it is because of this truthfulness and honesty that the prayers and biblical readings of the ninth day of Av still speak to us in such a meaningful and emotional fashion. Like everything else that is Jewish and biblical, it is not just a record of what happened to us long ago but rather it is a comment upon our times, our situation and our challenges.

There has arisen over the past few decades discussions both within and outside of the Jewish religious world as to the actual place that this day of mourning should have in our current lives. The miraculous rise and success of the state of Israel has presented the Jewish world with enormous opportunities, but with enormous spiritual and physical challenges as well. After 1,950 years of mourning on this date, it is hard to imagine any change, yet the prophets did tell us that this day would become a day of joy and rejoicing and no longer one of mourning.

We are not yet so privileged to be able to change and reverse the content and mood of the day. Too much has occurred to us and at too great a price, in our struggle to remain a separate and holy people, for this day to be stripped of its sad content. The lessons of the day and of the words of the great prophets of Israel still need to be reinforced within us personally and in our society generally.

The day demands of us loyalty to the God of Israel and to the Torah and traditions that have maintained us over this long span of time. It evokes memory and demands attention to the problems and failings which are still present in our lives and society. But it also points to a hopeful future and to comfort, consolation and better times.

*(by Rabbi Berel Wein from Project Genesis at www.torah.org)*

**Yahrzeits This Week:**

Binyomin Gutman	6 Av - Sunday night / Monday	for mother	Ahuva bas Mordechai HaLevi
Joseph Zakar	10 Av - Thursday night / Friday	for mother	Chaya Rivka bas Yaakov

**SHUL DIRECTORY**

**Rabbi:** Shmuel Kaplan . rabbikaplan@chabadmd.com  
**Treasurer:** Michael Frank . . . shul.chabad@gmail.com  
**Security:** Jay Bernstein . . jaybernsteinesq@gmail.com  
**Kiddush:** Reuven Frank . . . . . rfrank82@gmail.com  
**Bulletin:** Howard Kaplon . . . . . hkaplon@towson.edu  
**Website:** Shoshana Zakar . . . . . sue.zakar@gmail.com

**Gabbaim:**  
 Yehudah Buchwalter . . judahbuchwalter@verizon.net  
 Allan Genut . . . . . agenut@gmail.com  
 Ephraim Siff  
**Mikvah Mei Menachem** . . . . . 410-415-5113  
**Aleph Learning Institute** . Mrs. Rochel Kaplan, Director  
[www.alephlearninginstitute.org](http://www.alephlearninginstitute.org) / email: [alephjli@gmail.com](mailto:alephjli@gmail.com)

**DAVENING AND SHIURIM SCHEDULE**

**Friday 7/24 — 3 Av**  
 Shacharit — 7:00 a.m.  
 Candles — 8:07 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 7/25 — 4 AV**  
 Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:34 a.m.  
 Beitzah Gemora Shiur — 7:10 p.m.  
 Minchah — 8:05 p.m.  
 Ma'ariv — 9:09 p.m.

**Sunday, 7/26 — 5 Av**  
 Shacharit — 8:00 a.m.  
 Minchah / Ma'ariv — 8:10 p.m.

**Monday, 7/27 — 6 Av**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 8:00 p.m.

**Tuesday, 7/28 — 7 Av**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:00 p.m.

**Wednesday, 7/29 — 8 Av**  
 Shacharit — 7:00 a.m.  
 Minchah — 5:30 p.m. and 8:00 p.m.  
 Fast Begins — 8:21 p.m.  
 Ma'ariv and Eichah — 9:00 p.m.

**Thursday — Tisha B'Av, 7/30 — 9 Av**  
 Shacharit — 9:00 a.m.  
 Kinos — Until 12:00 noon  
 Chatzos — 1:12 p.m.  
 Early Mincha — 2:00 p.m.  
 Minchah / Ma'ariv — 7:50 p.m.  
 Fast Ends — 8:51 p.m.

**Friday, 7/31 — 10 Av**  
 Shacharit — 7:00 a.m.  
 Candles — 8:00 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.