

The Shul
at the Lubavitch Center
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Emor

15 Iyar, 5780

24/7/365

Service providers and merchandisers take pride in advertising that they are 24/7/365. This impressive array of numbers demonstrating reliability and availability consistency and continuity also reflects our society's round the clock addiction to technology an endless vicious cycle that keeps us going round and round without any respite stop or pause as our hours days weeks and years turn into one long run-on-sentence so that when it actually comes down to it this amazing combination of numbers may all add up to one big zero.

Obviously, we need a break! We can't go on and on like this much longer, so let's slow down a bit.

Modern man is so wired up with all kinds of gizmos and contraptions, constantly walking and talking into thin air. Wirelessly tethered to a constant barrage of data streaming in from the office, news, "social" media, and whatever makes him virtual prisoners (no wonder they're called "cell phones").

We need Shabbat (the Sabbath)! Once a week, that 25-hour rest period from Friday evening sunset to Saturday nightfall is an oasis in time. Shabbat tunes out the cacophony of chimes, incoming and outgoing pings and jingles, dial tones, busy signals and the static of computers. Instead, Shabbat tunes us in to the sweetest heavenly melodies.

Technological advances have certainly alleviated many of the menial chores and burdens of our ancestors who labored and toiled back in the shtetls or in the sweatshops. But ironically, we suffer today more from anxiety and hypertension than did our predecessors. Shabbat prevents technology's cutting edge from ripping us to shreds, from enslaving and dominating our spiritual freedom.

People rush to the ends of the earth to find exotic vacation getaways, while Shabbat gets us away from it all without the hassles of airline tickets, airports and security clearance. Instead of seeking elusive peace elsewhere, Shabbat comes to us right in the comfort of our own home, at a fraction of the cost!

We already have our personal days, sick days, and vacation days. Shabbat, however, is not just a break from the daily grind and routine; it offers much more than leisure time to hang around and do nothing. The etymological root of "vacation," from the Latin *vactus*, means emptiness, a blank. Indeed, empty vacations can become so tiring that one needs a vacation from vacation!

Rather than being a day off, Shabbat is actually a day up! The soul of the week, Shabbat infuses spirituality into every part of our being, also illuminating the materialism of the rest of the week. Without Shabbat, we are a body without a soul. Shabbat is our date with G-d, so let's concentrate on our date!

Shabbat gives us quality time with ourselves, our families and our friends. Shabbat is an uplifting and inspirational day of Light, when we can see our soul and purpose. The liberating Shabbat experience returns us to the next week more inspired, newly refreshed, and above all, feeling free!

Shabbat not only transforms our here and now, it also goes above and beyond. The flickering Shabbat candlelights reflect the greater vision and promise of Moshiach, for Shabbat is a foretaste and preview of the world to come, which will be "the full and everlasting Shabbat." Shabbat Shalom!

(by Rabbi Israel Rubin from <http://www.lchaimweekly.org/>)

Honor Yourself

R' Shlomo Wolbe z"l (1914-2005) teaches that most Parashot of the Torah have a theme. For example, the theme of last week's Parashah was "Kedushah"/"holiness." The theme of this week's Parashah, says R' Wolbe, is "Kavod"/"honor"— honor of the Kohanim [21:1-9], honor of the Kohen Gadol [21:10-15], honor of the Bet Hamikdash and the Avodah/Temple service [21:16-22:31; 24:1-9], honor of Hashem's Name [22:32-33; 24:10-22], and honor of Shabbat and Yom Tov [Ch.23].

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R' Wolbe elaborates: The Creator is beyond our understanding. G-d is "Kadosh, Kadosh, Kadosh," as we say in the first sentence of the Kedushah prayer – holier that we can comprehend. But, says the second sentence of Kedushah, "The earth is full of His Kavod/honor." Whatever Hashem chooses to reveal of Himself in our world, so we can revere Him, we call His "Honor." Giving honor is therefore how we can connect to Him, and in this week's Parashah focuses on defining "honor" as the Torah views it.

R' Wolbe continues: A person who does not give honor to others demonstrates that he does not appreciate the greatness of man in general. The same is true of a person who does not honor himself, who lacks self-esteem, or who is overly self-deprecating; it even is true of a person who does not dress respectably. Thus, the Gemara (Shabbat 113b-114a) refers to clothing as "that which gives me honor," and says that a Torah scholar who has a stain on his clothing is deserving of the death penalty. However, our Sages are not telling us to seek superficial displays of honor, like a seat at the eastern wall of the Shul. Rather, we should seek honor that reflects the holiness of G-d and of man's soul. (Shiurei Chumash)

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

What is the reason for the custom of eating carobs on Lag BaOmer?

Lag BaOmer is the anniversary of the passing of Rabbi Shimon son of Yochai. At one point in his life, Rabbi Shimon was a fugitive from the Roman authorities who were looking to execute him. For thirteen years he hid in a cave in the village of Miron together with his son Rabbi Elazar. They survived thanks to a carob tree which miraculously sprouted near the cave and a stream of fresh water which sprung up nearby.

(by Chani Benjaminson from www.chabad.org)

This Week in Jewish History

IDF Created (1948): The Israel Defense Forces (IDF) was created on Lag BaOmer of 1948. The IDF comprises the Israeli army, Israeli air force and Israeli navy. It was formed to defend the existence, territorial integrity and sovereignty of the state of Israel and combat all forms of terrorism which threaten the daily lives of its inhabitants.

Yahrzeits This Week:

Aaron Margolies 15 Iyar - Friday night / Shabbat for father Horav Yitzchok Asher ben R' Yosef Meir

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DAVENING AND SHIURIM SCHEDULE

Friday — Pesach Sheni, 5/8 — 14 Iyar

Shacharit — 7:00
 Candles — 7:50 p.m.
 Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 5/9 — 15 Iyar

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:28 a.m.
 Beitzah Gemora Shiur — 6:40 p.m.
 Minchah — 7:40 p.m.
 Ma'ariv — 8:52 p.m.

Sunday — Mother's Day, 5/10 — 16 Iyar

Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 7:55 p.m.

Monday, 5/11 — 17 Iyar

Shacharit — 6:50 a.m.
 Mincha / Ma'ariv — 7:55 p.m.

Tuesday — Lag B'Omer, 5/12 — 18 Iyar

Shacharit — 7:00 a.m.
 Mincha / Ma'ariv — 7:55 p.m.

Wednesday, 5/13 — 19 Iyar

Shacharit — 7:00 a.m.
 Mincha / Ma'ariv — 7:55 p.m.

Thursday, 5/14 — 20 Iyar

Shacharit — 6:50 a.m.
 Mincha / Ma'ariv — 7:50 p.m.

Friday, 5/15 — 21 Iyar

Shacharit — 7:00
 Candles — 7:56 p.m.
 Minchah / Ma'ariv — 7:00 p.m.

Daven at Home