

The Shul
at the Lubavitch Center
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July 18, 2020

Matot–Masei — Shabbat M'vorchim

26 Tammuz, 5780

When Did That Happen?

Standing near your front door you overhear someone exclaiming in surprise, "These trees blossomed overnight. I'm sure the flowers weren't here yesterday."

You wonder to yourself, 'Hmm, were the flowers there yesterday? They couldn't have appeared overnight. Maybe I just didn't notice them!'

The next time, it's you wondering how that house on the corner lot that's been empty for years suddenly appeared. It seems to have materialized from nowhere. Why, you pass this way every day and never noticed it before.

As you go down the aisles of the supermarket with your shopping list in hand, you stop in front of the coffee. 'When did coffee get so expensive,' you gasp. 'Maybe it's global warming,' you mutter. Or maybe you just buy coffee so infrequently that you never noticed the prices getting higher.

Night descends slowly, though suddenly you notice that it is no longer light outside. Light creeps through your window, day dawns. But didn't darkness envelope the world just moments before?

This phenomenon is common to many of life's experiences; though taking place over hours, weeks, months or even over the course of years, they seem to suddenly be manifest in their completeness before our very eyes.

The visual and verbal image many have for the Messianic Era is the 'dawning' of a new age, a better world, a perfect world. Not surprisingly, sunrises seem an appropriate illustration of this concept.

Many Jewish sources discuss how the Messianic Era will materialize: Moshiach will come riding on a donkey or on clouds of glory; G-d promises that the Redemption of the Jewish people and the entire world will come 'in its time' but that He will 'hasten it'; The Talmud tells us that if we see certain behavior and attitudes pervading society (all of which are prevalent today) we should 'listen for the footsteps of Moshiach.' The Rebbe declared that the time of the Redemption has arrived, if we open our eyes we can see that the table is literally set for the Messianic banquet, all we need to do is greet Moshiach. Yet, we have yet to step over the threshold and into the actual Redemption.

There seem to be contradictions between the sources, even within a particular source, because the movement toward the Redemption is not necessarily perceived. But it's happening.

Since the creation of the world nearly 6,000 years ago, when the spirit of G-d hovered over the waters (and as the commentaries explain, the 'spirit' is that of Moshiach) we have been moving toward Moshiach and the Redemption. The time for the Redemption, as the Rebbe stated, has arrived. And the Rebbe sees the dawning (not just the day but the actual process of dawning) of the Redemption with a clarity of perception and vision that most of us lack.

What we can do now is to adjust ourselves now to this new era. We can do this by incorporating into our lives at this very moment how we will naturally be living very soon: performing additional acts of goodness and kindness; studying more Torah; experiencing Jewish living more fully; trying to see G-d's hand everywhere.

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

Leadership Lessons

Parshas Matos begins with the laws of vows. The Torah tells us, "Moses spoke to the heads of the tribes of the children of Israel, saying, 'This is the thing that Hashem has commanded. If a man makes a vow to or makes an oath to prohibit himself, he shall not violate his word...' The Torah then discusses how a person must honor his word, or properly nullify his vow.

Interestingly, Moshe did not teach these laws himself to the Jewish people, but he told the rashei hamatos, the heads of the tribes, to teach them. Why is that?

(continued on the other side)

After Rav Yaakov Kamenetzky, zt"l, escaped Europe and took a temporary position in Seattle, he became a Rav in Toronto. The congregants, mostly of Polish descent, had some customs which differed from Rav Yaakov's Lithuanian heritage. They would slightly hint to him that they would appreciate if he would adopt some of their customs. Once, after noticing that he did not wear a gartel (traditional belt worn by Chasidic Jews during prayers), they left one on his seat!

When he was asked as to why he did not wear Rabbeinu Tam Tefillin as was the minhag of chassidim, he answered that it was not the custom of Lithuanian Rabbanim.

"But the Chofetz Chaim wore Rabbeinu Tam!" they countered.

"The Chofetz Chaim only put on Rabbeinu Tam later in life when he was 90 years old," replied Rav Yaakov.

Indeed when Rav Yaakov turned 90, he suddenly began to wear Rabbeinu Tam.

According to reliable sources, it was not because that was the age that the Chofetz Chaim wore them, rather, because he had implied that when talking to his Toronto baalei batim.

My grandfather, Rav Binyamin Kamenetzky zt"l, explained as follows. Moshe is teaching the leaders an important principle. A person's word is gold. He must honor it and keep his resolution, come what may. But who is able to teach this by example? Only a leader who practices this in real life.

A leader must keep his word. Moshe told the leaders of the tribes, that they must set an example to their constituents. The only way to teach integrity is by practicing it. A leader must do more than just lead. He must be able to practice what he preaches. Only then, can he genuinely impart these lessons to his disciples.

(by Rabbi Shmuel Kamenetzky from Project Genesis at www.torah.org)

Yahrzeits This Week:

Jefrey London	27 Tamuz - Saturday night / Sunday	for sister	Sora Rivka bas Yaakov
Lawrence London	27 Tamuz - Saturday night / Sunday	for sister	Sora Rivka bas Yaakov
Bluma Lewin	2 Av - Wednesday night / Thursday	for mother	Anyah Dansah bas Yosef

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DAVENING AND SHIURIM SCHEDULE

Friday 7/17 — 25 Tammuz

Shacharit — 7:00 a.m.
 Candles — 8:12 p.m.
 Mincha / Ma'ariv — 7:00 p.m.

Shabbat, 7/18 — 26 Tammuz

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:31 a.m.
 Beitzah Gemora Shiur — 7:10 p.m.
 Minchah — 8:10 p.m.
 Ma'ariv — 9:15 p.m.

Sunday, 7/19 — 27 Tammuz

Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 8:10 p.m.

Monday, 7/20 — 28 Tammuz

Shacharit — 6:50 a.m.
 Mincha / Ma'ariv — 8:10 p.m.

Tuesday, 7/21 — 29 Tammuz

Shacharit — 7:00 a.m.
 Mincha / Ma'ariv — 8:10 p.m.

Wednesday — Rosh Chodesh Av, 7/22 — 1 Av

Shacharit — 6:40 a.m.
 Mincha / Ma'ariv — 8:10 p.m.

Thursday, 7/23— 2 Av

Shacharit — 6:50 a.m.
 Mincha / Ma'ariv — 8:10

Friday, 7/24 — 3 Av

Shacharit — 7:00 a.m.
 Candles — 8:07 p.m.
 Mincha / Ma'ariv — 7:00 p.m.