

**The Shul**  
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June 20, 2020

Shelach — Shabbat M'vorchim

28 Sivan, 5780

## Happy Father's Day

Have you shopped for Father's Day card yet? Even if you haven't, certainly you remember from previous years that most Father's Day cards fall into a few categories. There are the sweet and sentimental ones with the soft-touch drawing on the front and then there are the humorous or tongue-in-cheek cards that seem to be written especially for your dad. Some cards talk about Dad always being there, making things right, listening and caring. Others extoll Dad's virtues and then ask for the car keys, or a few extra dollars.

G-d is often referred to in our prayers as Our Father. Just like your dad, G-d is interested and even involved in the most mundane and seemingly insignificant parts of your life. He can be approached by every Jew, no matter where, no matter when. And He can and should be approached for any of the things you might ask your flesh-and-blood father for: some money for a new car, extra assistance on the final exam, a listening ear, or forgiveness, to name a few.

"I can get by with a little help from my friends," some people say. "I don't believe in asking G-d for what I need."

That sounds nice. Sort of like you don't want to bother G-d with your "trivialities." But did you know that it is a mitzva to ask G-d for our needs? To pray that the refrigerator doesn't break down because you can't afford a new one right now. To ask G-d to heal a sick friend. To request success on that presentation you have to make next week.

Asking your dad for something you need - and his being able to help out - gives him pleasure. Similarly, asking G-d for what we need - and His giving it to us - gives Him "pleasure."

There are times, too, that in order to get our dad's attention we have to respectfully demand that he put down the newspaper or look up from his phone and LISTEN. "Listen to our voice, merciful Father, have compassion on us, accept our prayers; do not turn us away empty-handed for You hear everyone's prayers."

G-d hears our prayers, He listens to our requests, He registers our complaints. But does that mean that things always go the way we want them to? Not necessarily! Did your father always give you the car keys, or let you go to every party you were invited to, or always lend you the money you asked him for? Sometimes yes, and sometimes no.

When you got a yes, you probably never asked him why. But the no always needed an explanation.

Why a no? Sometimes, what you were asking for wasn't right. You knew it and he knew it, but you had to ask anyway. Sometimes it wasn't right, but just Dad knew it; and later, looking back, you realized Dad had made the correct decision. And sometimes, for some inexplicable reason, Dad said no without explaining himself, and you just had to accept it. This is true, too, of our Heavenly Father. Sometimes, He accedes to our requests and at other times He denies them, for He truly knows what is best for us.

There is one request, however, which we know is correct and which we have a right to demand G-d listen to. It is the plea for Moshiach, who will help the world achieve the purpose for which it was created, an era of peace, prosperity and the pursuit of G-dliness.

Father, hear our prayer, we want Moshiach NOW!

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

Do you feel like the words in the siddur are incomprehensible to you, or wish you could actually read and understand the weekly Parsha from the Hebrew? The program includes gentle but rigorous instruction in common vocabulary words, Hebrew Grammar and Syntax, lots of guided practice and exercises coupled with loads of confidence boosting- all at reasonable rates! For more info, or to get references. Dovid Chaim Osofsky 443-415-7905 [dcosofsky@gmail.com](mailto:dcosofsky@gmail.com)

## Incompatible

***“See the Land—how is it? And the people that dwells in it—is it strong or weak (‘Rafeh’)? Is it few or numerous?” (13:18)***

R’ Shlomo Pappenheim z”l (1740-1814; Dayan / rabbinical court judge in Breslau, Germany) writes: The word used here for weak—“Rafeh” – means something different than the word we might have expected – “Chalash.” To be “Chalash” means to have no strength; to be helpless. Moshe Rabbeinu did not ask the Spies to determine if the inhabitants of Eretz Canaan/Eretz Yisrael were “Chalashim” (plural of “Chalash”) because it is unimaginable that the Holy Land would produce people who lack strength and are helpless. In contrast, “Rafeh” describes a person who once had physical strength, but who has lost it. Closely related, it also can describe having physical strength, but lacking the ability or the will to apply that strength, either because of a lack of courage, being too lazy or indolent, or for some other reason.

For example, R’ Pappenheim writes, we read (Shmot 4:24-26, as explained by Rashi z”l) that Hashem sent an angel to kill Moshe Rabbeinu because he had not circumcised his son. Moshe’s wife, Tziporah, quickly circumcised the baby, at which point, “Va’yi’ref / the angel released Moshe.” (“Va’yi’ref” shares the same root—“Reish Peh”—as “Rafeh”.) The angel was not lacking in strength; rather, he loosened his grip and did not apply his strength. That is the general meaning of the root “Reish Peh.”

Another form of the same root, writes R’ Pappenheim, is “Reish Peh Aleph,” from which we get the words for “doctor” and “healing.” When a doctor heals, he is “loosening the grip” that disease holds over a person.

R’ Pappenheim continues: In our verse, Moshe is telling the Spies: I am sure that the people of Eretz Canaan are inherently strong. But, you should determine whether they keep themselves strong by working hard and being productive. Or, do they sit around luxuriously such that their natural strength leaves them? (See Bava Metzia 77a, regarding the citizens of the city of Mechoza.) If the Canaanites are lazy, Moshe is saying, you will be able to defeat them as long as you keep up your strength by engaging in productive labor. (Cheishek Shlomo p.515)

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

<b>Yahrzeits This Week:</b>			
Shmuel Lyss	4 Tammuz - Thursday night / Friday	for father	(Reuven Peretz ben Getzel
Sara Itzkowitz	4 Tammuz - Thursday night / Friday	for father	Avrohom Ahron ben Eliyahu

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<b>DAVENING AND SHIURIM SCHEDULE</b>	
<b>Friday, 6/19 — 27 Sivan</b> Shacharit — 7:00 a.m. Candles — 8:19 p.m. Mincha / Ma’ariv — 7:00 p.m.  <b>Shabbat, 6/20 — 28 Sivan</b> Shacharit — 9:00 a.m. Sof Z’man Kriat Shema — 9:21 a.m. Beitzah Gemora Shiur — 7:10 p.m. Minchah — 8:10 p.m. Ma’ariv — 9:23 p.m.  <b>Sunday, 6/21 — 29 Sivan</b> Shacharit — 8:00 a.m. Minchah / Ma’ariv — 8:25 p.m.  <b>Monday — Rosh Chodesh Tammuz, 6/22 — 30 Sivan</b> Shacharit — 6:40 a.m. Mincha / Ma’ariv — 8:25 p.m.	<b>Tuesday - Rosh Chodesh Tammuz, 6/23 — 1 Tammuz</b> Shacharit — 6:40 a.m. Mincha / Ma’ariv — 8:25 p.m.  <b>Wednesday, 6/24 — 2 Tammuz</b> Shacharit — 7:00 a.m. Mincha / Ma’ariv — 8:25 p.m.  <b>Thursday, 6/25 — 3 Tammuz</b> Shacharit — 6:50 a.m. Mincha / Ma’ariv — 8:25 p.m.  <b>Friday, 6/26 — 4 Tammuz</b> Shacharit — 7:00 a.m. Candles — 8:20 p.m. Mincha / Ma’ariv — 7:00 p.m.