

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



July 3, 2021

Pinchas — Shabbat M'vorchim

23 Tammuz, 5781

## Why Does It Take So Long?

We live in the age of the sound bite, short attention spans and instant gratification. In such a world, it may seem foreign to us to take out a chunk of our day to mumble passages of a 2,000 year-old text and stand in silent devotion. Wouldn't a simple "G-d is great" or "thanks a lot" be enough, and then on with our day?

Does the Infinite need to be told how wonderful He is? One would hope not. Why then are we enjoined to spend 45 minutes or more a day extolling His virtues?

Imagine writing a poem to express your affection for someone very dear, a spouse or child, for example. Would the three words, "I love you" be enough? Not very romantic. You would probably want to put into words the reasons for your love, the special qualities which endear this person to you, the wonderful feelings you get from being in his or her presence.

Consider a toast master who gets up to introduce the honoree at a banquet:

"Ladies and gentlemen, Mr. Ed Forman. He's great."

That's not enough. No, we must be told every time he is honored about his presidency of the Global Jewish Association and his chairmanship of a particular national foundation and so on, in what can often become a shopping list of good works. These are recited, not because the honoree likes to hear them, but because his resume of accomplishments establishes a feeling of admiration, perhaps even awe on the part of the audience, that makes them more receptive to whatever the honoree says after such an introduction.

Our prayers are not merely a recital of our needs and wants.

When we approach G-d in prayer, we are nurturing a relationship with our Creator. It is a two-way relationship built on two emotions, love and awe. When we stand before Almighty G-d on a daily basis, we give expression to our deep feelings of connection to something more vast than anything we can possibly imagine. In our prayers we cherish the link between the finite and the Infinite; between puny, insignificant man, tiny grain of dust in the entire cosmos and G-d, Who constantly gives life to the entire universe and yet cares and looks after little me.

As we pray we hear the words of praise resounding in our minds and we are filled with emotion. On the one hand, we feel that warm tingling feeling we get when you start describing someone who is near and dear. On the other hand, we are filled with a dread and respect that we might feel ten minutes before a meeting with a top corporate executive or a world leader.

The Talmud calls prayer "the service of the heart." To make it a meaningful service, it must involve painting the word pictures and taking the time to develop the emotions which comprise a real interface between man and G-d.

*(by Rabbi Eli Cohen from <http://www.lchaimweekly.org/>)*

## Your Mission

Our Parashah begins with Hashem announcing Pinchas' reward for his act of self-sacrifice, risking his life for the Jewish People at the end of last week's Parashah. The Torah says (25: 12-13), "Therefore, say, 'Behold! I give him My covenant of peace. And it shall be for him and his offspring after him a covenant of eternal priesthood, because he took vengeance for his Elokim, and he atoned for Bnei Yisrael.'" Until now, Pinchas was not a Kohen. (Despite being a grandson of Aharon, Pinchas was not a Kohen because he was born before Aharon was made a Kohen.) Now Pinchas, too, became a Kohen.

R' Chaim Zaichyk z"l (1906-1989; Rosh Yeshiva of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) writes: Once a person fulfills the mission for which he was put in this world, he has no reason to live any longer. Without a doubt, Pinchas' heroic act was the pinnacle of his existence and, presumably, the reason for which he was born. Therefore, he should have died now. However, when a person shows unusual dedication to serving Hashem, Hashem will give him a new mission when he completes his original one. That is what happened here; Pinchas was given a new mission, "a covenant of eternal priesthood."

*(continued on the other side)*

We read in Melachim I (19:4) that Eliyahu Ha'Navi asked Hashem to take his life. R' Meir Leibush Weiser z"l (1809-1879; known as "Malbim") explains that Eliyahu felt he had perfected himself as much as he was expected to; therefore, he had no further reason to live. Instead, however, R' Zaichyk writes, Hashem gave Eliyahu a new mission—to live forever and attend every future Brit Milah. (Notably, there is a Midrash saying that Pinchas and Eliyahu are the same person.)

R' Zaichyk continues: The Chassidic Rebbe, R' Yisrael of Kozhnitz z"l (1737-1814) was a very sickly person. When asked how he nevertheless lived to an old age, he replied: "Life ends when a person finishes his mission in this world. As for me, whenever I felt I had completed my mission, I immediately accepted new tasks and new goals on myself. Therefore, I could not be taken from this world." (Ohr Chadash)

(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))

In the last months of his life Yaakov (Eugene) Fischer expressed a special interest in stimulating the dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul. I believe this would be a most appropriate way for us to honor him and support the Shul as well. Below is the list of items available. Please contact Rabbi Kaplan for more information.

- |                                |                           |
|--------------------------------|---------------------------|
| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000       | 4. Simcha leaf \$180      |



Rabbi Kaplan is holding a weekly Thursday evening (after Ma'ariv) online shiur on the topic "Igeret HaTeshuva." This online shiur is open to anyone who would like to attend and can be joined at: <https://cutt.ly/join-shiur>. In addition to being online, this shiur will also be available "in person."

#### Yahrzeits This Week:

Rabbi Shalom Zirkind	24 Tamuz - Saturday night / Sunday	for father	Harav Simcha Yerachmiel ben Mordechai Shachna
Jeffrey London	27 Tamuz - Tuesday night / Wednesday	for sister	Sora Tivka bas Yaakov
Lawrence London	27 Tamuz - Tuesday night / Wednesday	for sister	Sora Tivka 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, 7/2 — 22 Tammuz**  
 Shacharit — 7:00 a.m.  
 Shabbat Candles — 8:19 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 7/3 — 23 Tammuz**  
 Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:23 a.m.  
 Minchah — 8:05 p.m.  
 Ma'ariv — 9:22 p.m.

**Sunday, 7/4 — 24 Tammuz**  
 Shacharit — 8:00 a.m.  
 Mincha / Ma'ariv — 8:20 p.m.

**Monday "4<sup>th</sup> of July" Day, 7/5 — 25 Tammuz**  
 Shacharit — 8:00 a.m.  
 Minchah / Ma'ariv — 8:20 p.m.

**Tuesday, 7/6 — 26 Tammuz**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:20 p.m.

**Wednesday, 7/7 — 27 Tammuz**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:20 p.m.

**Thursday, 7/8 — 28 Tammuz**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 8:20 p.m.

**Friday, 7/9 — 29 Tammuz**  
 Shacharit — 7:00 a.m.  
 Shabbat Candles — 8:16 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.