

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



July 30, 2022

Matot – Masei

2 Av, 5782

Going 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 mitzvot (commandments).

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/>)

Fight to Love, or Love to Fight?

Our daughter was just 2 years old when there was a fire in the apartment above ours. We all waited nervously on the hill outside the building, as everyone in the neighborhood gathered around to see the smoke rising from the roof, and to offer help to the families that were displaced. Everyone had left the building in time, but we were obviously still concerned about our apartments and belongings. My daughter though, did not know what was at stake, and all she knew was there was a lot of excitement. Three fire companies were called to the scene, and as engine, after engine pulled up, she blurted out with glee, "Look! Another bus, another bus!"

Let's be honest. As much as we talk about a utopian world of peace and loving kindness, most of us take a sinister pleasure in witnessing, or participating in a good fight. Arguments, and competition are the stuff that adds color to our lives. There is plenty of good news to cover, but most of it won't be reported, because the periodical readership craves controversy. An innocent child needs to be taught about the dangers of fire, and, sadly, we have not learned the serious consequences of discord.

(continued on the other side)

This week's Torah portion mentions the passing of Aaron the High Priest. It's interesting that no other personality but Aaron has the exact date of their passing stated explicitly in the Torah: "In the fifth month, on the first of the month (Numbers 33:38)." That's the 1st of the Month of Av on our current Jewish Calendar, also this Friday night. Also interesting is that this same date is the beginning of the 9 Days of Mourning, leading up to Tisha B'av – The Ninth of Av, the day of the tragic destruction of both the First and the Second Temples. What do we make of this concurrence?

The day of a person's death is traditionally a day to remember and glean lessons from the ideals lived by the deceased. The great Sage Hillel said, "Be of the disciples of Aaron, loving peace and pursuing peace." It is written that Aaron's funeral procession was joined by 80,000 boys, all named Aaron. These boys were born of marriages saved by Aaron's efforts to bring peace between husband and wife. (See Avos 1:12, and Avos D'Rabi Nosson 12:4)

Aaron taught the world to pursue peace, to be excited about peace, and to gleefully appreciate peace. To Aharon, there was nothing more newsworthy than people living in harmony together, arguments ending in compromise, and people learning from their differences.

The destruction of the Holy Temple, the Sages of the Talmud say, was a consequence of meaningless hatred between people. The simultaneous memorial for the House of G-d, and Aharon the High Priest can serve as a special opportunity to learn to appreciate our differences, and savor the experience of harmony between people. May our efforts to work and live together in peace merit the rebuilding of the G-d's House, the Holy Temple, in Jerusalem, speedily in our time. (Based on Sefer Tiferes Shimshon, Rabbi Shimshon Pincus zt"l)

(by Rabbi Mordechai Dixler from Project Genesis at www.torah.org)

	<p>"The Book of Jewish Knowledge" edited by Rabbi Shmuel Kaplan</p>
<p>Kaplan is now available to order online at</p>	
<p>myjli.com/catalog/product/bojk/</p>	

Yahrzeits This Week:

Bluma Lewin	2 Av - Friday night / Shabbat	for mother	Anyah Dansah bas Yosef
Ben Gutman	6 Av - Tuesday night / Wednesday	for mother	Ahuva bas Mordechai HaLevi
Shimon Deutsch	6 Av - Tuesday night / Wednesday	for mother	Rivkah bas Meyer

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DAVENING AND SHIURIM SCHEDULE

<p>Friday — Rosh Chodesh Av, 7/29 — 1 Av Shacharit — 6:40 a.m. and 8:00 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p>Shabbat, 7/30 — 2 Av Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:36 a.m. Minchah — 7:50 p.m. Shiur: <i>Overcoming Folly</i> — after Mincha Ma'ariv — 9:05 p.m.</p> <p>Sunday, 7/31 — 3 Av Shacharit — 8:00 a.m. Father and Son Learning — 6:00 p.m. Minchah / Ma'ariv — 8:05 p.m.</p> <p>Monday, 8/1 — 4 Av Shacharit — 6:50 a.m, and 8:00 a.m. Minchah / Ma'ariv — 8:05 p.m.</p>	<p>Tuesday, 8/2 — 5 Av Shacharit — 7:00 a.m. and 8:00 a.m. Minchah / Ma'ariv — 8:05 p.m.</p> <p>Wednesday, 8/3 — 6 Av Shacharit — 7:00 a.m. and 8:00 a.m. Minchah / Ma'ariv — 8:05 p.m.</p> <p>Thursday, 8/4 — 7 Av Shacharit — 6:50 a.m. and 8:00 a.m. Minchah / Ma'ariv — 8:05 p.m.</p> <p>Friday, 8/5 — 8 Av Shacharit — 7:00 a.m. and 8:00 a.m. Shabbat Candles — 7:56 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>
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