

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

www.chabadshul.org



June 25, 2022

Shelach — Shabbat M'vorchim

26 Sivan, 5782

Proclaim Liberty

Quick, where is it written, "Proclaim Liberty throughout all the land to all the inhabitants thereof"?

If you said the Liberty Bell, housed in Philadelphia, then you get ten points!

If you guessed the Torah, you hit the jackpot.

"The Torah?" you ask. "You mean the Five Books of Moses ... the Bible?" Yes! It's written in the book of Leviticus 25:10! And in this day and age of plagiarism, isn't it nice to know the true source?

The fact that this phrase is written on the Liberty Bell, indicates how important liberty - freedom - is to our society, actually to every society!!

To punish someone who has wronged society, their freedom is taken away. They are imprisoned. While incarcerated, they are hopefully being rehabilitated. They attend classes, paint road signs and make license plates. Some even become writers. This is, of course, the best scenario. Many don't reform at all; and, once back on the street, commit the same or worse crimes.

The Torah, however, has a different approach to rehabilitation. In the past, corporal punishment was used, albeit sparingly. It was a constructive means of punishment; the person could return to being a productive member of society rather quickly. And, he wasn't surrounded by hardened criminals and outcasts from society.

Another form of punishment was to be sold into slavery. The criminal lost his freedom and his liberty. But he didn't lose his dignity. A slave, according to Jewish law, must be treated well. If there was only one pillow in the home, it went to the slave! And, as you can probably imagine, the criminal/slave was placed in a home with people whose behavior he would do well to emulate. Where he would learn right from wrong and truly become rehabilitated.

In 1976, the Rebbe spoke publicly about the need for prison reform in the United States. "If a person is being held in prison, the goal should not be punishment but rather to give him the chance to reflect on the undesirable actions for which he was incarcerated. He should be given the opportunity to learn, improve himself and prepare for his release when he will commence an honest, peaceful, new life, having used his days in prison toward this end.

"In order for this to be a reality a prisoner must be allowed to maintain a sense that he is created in the image of G-d; he is a human being who can be a reflection of G-dliness in this world. But when a prisoner is denied this sense and feels subjugated and controlled; never allowed to raise up his head, then the prison system not only fails at its purpose, it creates in him a greater criminal than there was before. One of the goals of the prison system is to help Jewish inmates and non-Jewish inmates ... to raise up their spirits and to encourage them, providing the sense, to the degree possible, that they are just as human as those that are free; just as human as the prison guards. In this way they can be empowered to improve themselves ... "

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

The Slander of Israel Continues

The land of Israel has always posed a problem for the Jewish people. On one hand, it is and always has been our national homeland, the land promised to us by the Lord from the days of our forefathers. It is the Holy Land, the most special place on earth. On the other hand, the record of the Jewish people in the land of Israel, and their behavior and attitudes, has often been a spotty one.

The Law makes demands upon those who live here. It has, to speak, a very delicate digestive system, and the land rejects, after a period, behavior that is detrimental to creating a viable and moral society. Yet, the attachment of the Jewish people to the land of Israel is so strong that it has been able to survive centuries of separation, conquest, and exile.

Whatever period of history you choose, Jews always lived in the land of Israel, and some Jews lived there even vicariously. The Jews never forgot that they were strangers in alien countries, and if some of them did forget, the societies that they lived in eventually reminded them that they were, after all, only strangers and outsiders. All this serves as a backdrop to the spies who appear in this week's Torah reading.

Over the centuries, there are many reasons given by the commentators as to why the spies returned with such a negative report, with twisted positive facts into potential calamities and disasters. But one of the main and cogent reasons for this behavior was the ambivalent fear that has always existed within Jewish society, i.e., to commit to

(continued on the other side)

national existence in the land of Israel, independent of the blandishments and seeming advantages of physical life under different circumstances.

The fear and trepidation exhibited by the spies, when Moshe confidently said to bring back a report about the land of Israel, did not die with that generation of doubters in the desert. I am not speaking here of immigration to the land of Israel today, or entering the process of Aliyah. Rather, I am addressing an attitude that exists in almost all sections of the Jewish world outside of the land of Israel. That attitude is the commitment involved in living in the land of Israel, a justified concern regarding the spiritual and social commitment necessary to successfully live as a Jew in the land of Israel.

It is this challenge, more than anything else, that shook the spies and turned them into slanderers. There are many of these same personalities, unfortunately, that still exist today in the Jewish world. There are Jewish organizations as well as individuals who are at the forefront of anti-Israel movements and programs, not politically driven, but rather an expression of the ambivalence that prevails within the souls besetting Jews in our time. The results of the behavior of the spies should be a sobering reminder regarding the dangers of slandering the land of Israel and the Jewish population.

(by Rabbi Berel Wein from Project Genesis at www.torah.org)

<p>We happily wish Mazel Tov to Rabbi Dovid and Yocheved Strum on the Birth of a Grandson, born to their children Moshe Chaim and Leah Kreitenberg. The Shalom Zachor will take place at 6607 Amleigh Road starting at 9:30 p.m.</p>	
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	<p>We wish a Mazel Tov to Rabbi Shmuel and Rebbetzin Rochel Kaplan on the occasion of the Bat Mitzvah of their granddaughter, Mushka Riesenberg. Mazel Tov to her parents, Rabbi Peretz and Devora Leah Riesenberg.</p>
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SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

<p>Friday, 6/24 — 25 Sivan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p>Shabbat, 6/25 — 26 Sivan Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:22 a.m. Minchah — 8:05 p.m. Ma'ariv — 9:21 p.m.</p> <p>Sunday, 6/26 — 27 Sivan Shacharit — 8:00 a.m. Father and Son Learning — 6:00 p.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Monday, 6/27 — 28 Sivan Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:20 p.m.</p>	<p>Tuesday, 6/28 — 29 Sivan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Wednesday — Rosh Chodesh Tamuz, 6/29 — 30 Sivan Shacharit — 6:40 a.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Thursday — Rosh Chodesh Tamuz, 6/30 — 1 Tammuz Shacharit — 6:40 a.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Friday, 7/1 — 2 Tammuz Shacharit — 7:00 a.m. Shabbat Candles — 8:18 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>
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