



A Leader's Faith

His daughter asks him if she should try out for the sports team. He thinks she is not up to it. He wants to protect her from failure. So he tells her not to try. He tells her that it will be too difficult. He tells her that the sport is not that much fun anyway. He tells her that she will be much happier if she would just do something else.

His employee approaches him with a brilliant new idea. He loves the idea, but he does not believe his team can pull it off successfully. He tells them it's too risky, too much work, and ultimately it is not a good idea.

He is acting like the biblical spies.

The children of Israel's journey through the desert took a disastrous turn when they asked Moses to dispatch spies to the land of Canaan to scout out the land and its inhabitants. Moses handpicked 12 leaders, one per tribe, and sent them off. They returned to Moses and the people, and reported that despite G-d's assurances, conquering the land was impossible:

We came to the land to which you sent us, and it is flowing with milk and honey, and this is its fruit. However, the people who inhabit the land are mighty, and the cities are extremely huge and fortified, and there we saw even the offspring of the giant We are unable to go up against the people, for they are stronger than we.

They spread an [evil] report about the land which they had scouted, telling the children of Israel, "The land we passed through to explore is a land that consumes its inhabitants."

Virtually all the commentators ask the same question: How is it possible that the spies had a complete loss of faith after experiencing all the miracles of the Exodus firsthand? How is it possible that great men, handpicked by Moses, failed to maintain their trust in G-d?

Perhaps we can suggest that the spies never lost faith in G-d or in His ability to perform miracles. They trusted G-d, but they did not trust the people.

Sure, they thought, G-d is perfectly capable of performing miracles if He wishes to do so. The problem, the spies thought, was that there was no chance the people would remain loyal to G-d and deserving of His protection. They therefore concluded that conquering Canaan was impossible, because the people were not up to the task.

Seeking to protect their beloved people from failure, the spies reacted like the father trying to discourage his daughter in order to protect her from failure. They said that the task was too difficult: "We are unable to go up against the people, for they are stronger than we." They told the people that the land is not desirable in the first place: "The land we passed through to explore is a land that consumes its inhabitants."

The spies may have acted out of love, but they failed both the mission and the people they were meant to serve. In moments of challenge, a leader must lift up, inspire, teach, encourage and show others how to discover the reservoirs of faith, courage and strength hidden within the soul.

We are all leaders in our circle of influence. Our family and friends look to us for guidance. We must remember never to underestimate and discourage as the spies did, for we must always be like Moses, Joshua and Caleb, who believed in the people and sought to discover within them the treasures that lay hidden deep within their souls.

(by Rabbi Menachem Feldman from www.chabad.org)

We Will Do or We Will Spy

"So they said to one another, 'Let us appoint a leader and let us return to Egypt!'" (14:4)

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chesed neighborhood and Rosh Yeshiva of Yeshivat Mercaz Harav) writes: Every redemption of the Jewish People consists of two parts—the spiritual and the physical. Thus we say in the blessing at the end of the Maggid section of the Pesach Haggadah, "For our redemption and for the liberation of our souls."

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R' Charlap elaborates: The soul or spirit, being supernatural, can be redeemed instantly, without the need for any process or progression. The body, however, is of this world and can only be redeemed step-by-step, as any natural process would develop. When we read (Devarim 16:3), "With Chipazon / haste you departed from the land of Egypt," we refer to the emancipation of Bnei Yisrael's spirits from slavery in Egypt. However, their bodies retained the memory and attitudes of slavery, which explains why, so many times during their journey through the desert, they suggested turning back to Egypt.

Similarly, writes R' Charlap, we read of the future redemption (Malachi 3:1), "Suddenly, the Master whom you seek will come to His sanctuary." The future spiritual redemption will occur suddenly; sons will return to their Father in Heaven in a wondrous Teshuvah movement full of complete love for Hashem. Even those most distant from Hashem and His Torah will crown Him as their king. The physical redemption, however, will be a slower, less dramatic, step-by-step process. (Haggadah Shel Pesach Mei Marom p.54)

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

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and supports the Shul as well. Below is the list of items available. Please contact Howard Kaplon at hkaplon@towson.edu for more information.

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| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000 | 4. Simcha Leaf \$250 |

Yahrzeit Plaques on the Shul's Memorial board are available. Each yahrzeit plaque is \$360.



The Shul has two Sifrei Torah that have been restored.
Also, The Shul's HVAC system is over 25 years old, has failed twice last summer.
**The cost of these two projects is approximately \$46,000,
and we are only half-way towards our needed goal.**
Please donate to these projects as best as you can. You may send a check to the Shul,
or give your donation directly to the Rav or to Michael Frank – Shul Treasurer.

SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday, 6/20 — 24 Sivan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 6/21 — 25 Sivan
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:22 a.m.
Minchah — 8:05 p.m.
Shiur — after Minchah
Shkiah — 8:37 p.m.
Ma'ariv — 9:26 p.m.

Sunday, 6/22 — 26 Sivan
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Monday, 6/23 — 27 Sivan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Tuesday, 6/24 — 28 Sivan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Wednesday, 6/25 — 29 Sivan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.
Tanya Shiur: 2nd part of Tanya Shaar HaYichud
V'Emunah which deals w/the nature of creation
and the unity of Hashem — 9:00 p.m.

Thursday — Rosh Chodesh Tammuz, 6/26 — 30 Sivan
Shacharit — 6:40 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Friday — Rosh Chodesh Tamuz, 6/27 — 1 Tammuz
Shacharit — 6:40 a.m.
Shabbat Candles — 8:19 p.m.
Minchah / Ma'ariv — 7:00 p.m.