



### Global Home

Talk of the world as a global village is already passe. But discussing the world as a global home is a different twist altogether. Judaism has been teaching for thousands of years that the world is in the process of becoming one, great big home. Home to G-d.

G-d created the world with a purpose: to make it into a “home” for Himself.

We all know what a home is. “Home sweet home” is a place where we feel totally comfortable, totally at ease. Where we can be ourselves without having to hide anything. With the coming of Moshiach the world will be G-d’s home. No longer will G-dliness have to be hidden to a world that is unready or unable to appreciate it. The world and everything in it will be fitting receptors to this G-dliness and G-d will be able to “be Himself,” so to speak, in the world of the Redemption.

We are the contractors, the builders, the electricians and the bricklayers of G-d’s home. We are its plumbers, tilemen and woodworkers. But G-d is the owner and makes the final decisions.

The 613 mitzvot that G-d gave us are our tools, materials, supplies and instructions. Some are necessary for the foundation and others are for the finishing touches. Some are for the detail work and others are for the basics. But they are all in the original blueprint approved by the Owner.

After thousands of years of working on this great global home (and you thought you had the slowest contractor around!) it’s finally complete.

We stand at the threshold of the Redemption and we need only open the door and enter.

But, some ask, how can we say that the home is complete as evil in all its forms and permutations still exists in the world? Maybe we have come a long way, but we still have a long way to go!

Chasidic philosophy explains that good is cumulative whereas evil has no permanent substance. Goodness and holiness are eternal. Hence, when one fulfills a mitzva, it is eternal.

Evil, by contrast, has no true existence: it is no more than a concealment of G-dliness, the same G-dliness that will be revealed in all its glory in the world of the Redemption. Hence, when a person has been punished for his evil, or when he repents, the evil ceases to exist.

Considering, once more, the home in the process of being built, makes it easier to understand the temporary nature of evil as compared to the permanence of good. If a brick is not laid level, a pipe is installed incorrectly, or a wall is painted with a mistaken color, the wrong is righted - the “evil” ceases to exist - and the correction remains.

Since good is eternal, all the accumulated good of all the past generations still exists. And this is why now, specifically, even though superficial appearances might indicate that our generation, or the world, is not worthy, we will soon be privileged to open the door and walk over the threshold of G-d’s home into the Redemption.

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

### The Shabbat Keeps the Jew

Rashi points out that the opening portion of this week’s Torah reading was transmitted by Moshe to the entire Jewish people in public, when they were all gathered. These laws of the Sabbath that represent one of the core pillars of Judaism – the observance of the Sabbath day as a day of rest and spirituality – were communicated to everyone in a public venue. No one was obligated to hear it second hand, and take the word of anyone else, regarding the proper method of observance of the Sabbath day.

Everyone heard the instructions simultaneously and clearly, publicly, and definitively. The observance of the Sabbath day has, to a great extent, been counted by other cultures as faith at its essence and remains a uniquely Jewish idea and code of behavior. The idea of a day of rest from the toil of the week has certainly been adapted by most of human civilization. However, the methodology of defining and implementing such an abstract idea as a day of rest into reality remains wholly within the purview of Jewish tradition and Torah observance.

*(continued on the other side)*

There is, perhaps, no more striking mark of absolute Jewish identity that exists in our society than that of observing, sanctifying, and enjoying the Sabbath day. It is a truism said by a Jewish 19<sup>th</sup> century popular thinker, that more than the Jews guarded and preserved the Sabbath, the Sabbath guarded and preserved the Jewish people. To emphasize this point, the Torah teaches us that the Shabbat not only preserves the sanctity and spirit of the individual Jew, but, since it was given publicly with everyone gathered to hear its message, it is also the guarantor for the preservation of all Jewish society and the people of Israel throughout the ages.

The fact that the Sabbath was so publicly explained and detailed, teaches us another important lesson regarding Jewish life in Jewish society. There are commandments in the Torah that can rightfully be described as private and personal. The Sabbath, however, has not only a private face to it, but a public one as well. The Jews are commanded to keep the Sabbath in their private homes, but there must also be a public Sabbath, so to speak. It must be apparent on the Jewish Street that the Sabbath has arrived and is present.

Public desecration of the Sabbath by individual Jews was a far more damaging sort of behavior than the violation of other precepts in the privacy of one's home. Part of the struggle here in the State of Israel is for the growth and influence of the public Sabbath to be maintained, as part of the Jewish identity for all Jews who live here in our ancient home. Denying the concept of Shabbat to maintain total freedom of each individual is like a person who drills a hole under his or her seat on a ship and claims it will not affect anyone else. It is the public Sabbath as much as the private one that guarantees the survival of Jewish society and the Jewish state as well.

*(by Rabbi Berel Wein from Project Genesis at [www.torah.org](http://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](mailto: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.

**Rabbi Matisyahu Friedman and Family** are sponsoring Kiddush

after davening this Shabbat.



#### SHUL DIRECTORY

**Rabbi:** Shmuel Kaplan . . . rabbikaplan@chabadmd.com

**Treasurer:** Michael Frank . . . shul.chabad@gmail.com

**Kiddush:** Reuven Frank . . . reuben.frank@siemens.com

**Website:** Shoshana Zakar . . . . . sue.zakar@gmail.com

**Gabbaim:**

Yehudah Buchwalter . . . judahbuchwalter@verizon.net

Allan Genut . . . . . agenut@gmail.com

**Bulletin:** Howard Kaplon . . . . . hkaplon@towson.edu

#### DAVENING AND SHIURIM SCHEDULE

**Friday, 3/21 — 21 Adar**

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 3/22 — 22 Adar**

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 10:08 a.m.

Minchah — 6:50 p.m.

Shiur — after Minchah

Shkiah — 7:21 p.m.

Ma'ariv — 8:01 p.m.

**Sunday, 3/23 — 23 Adar**

Shacharit — 8:00

Minchah / Maariv — 7:10 p.m.

**Monday, 3/24 — 24 Adar**

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 7:10 p.m.

**Tuesday, 3/25 — 25 Adar**

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:10 p.m.

**Wednesday, 3/26 — 26 Adar**

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:10 p.m.

Tanya Shiur: 2<sup>nd</sup> part of Tanya Shaar HaYichud

V'Emunah which deals w/the nature of creation  
and the unity of Hashem — 8:00 p.m.

**Thursday, 3/27 — 27 Adar**

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 7:10 p.m.

**Friday, 3/28 — 28 Adar**

Shacharit — 7:00 a.m.

Shabbat Candles — 7:08 p.m.

Minchah / Ma'ariv — 7:00 p.m.