

DAVENING SCHEDULE

Friday — Rosh Chodesh Tamuz, 7/4

Shacharit — 8:00 a.m.
Minchah/Ma'ariv — 7:00 p.m.

Shabbat, 7/5

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:28 a.m.
Kidushin Gemara Shiur — 7:15 p.m.
Minchah & Chasidut Shiur — 8:15 p.m.
Ma'ariv — 9:20 p.m.

Sunday – Yahrzeit of Rabbi Menachem

Mendel Schneerson, 7/6

Shacharit — 8:00 a.m.

Monday, 7/7

Shacharit — 6:50 a.m.

Tuesday & Wednesday, 7/8 & 7/9

Shacharit — 7:00 a.m.

Thursday, 7/10

Shacharit — 6:50 a.m.

Friday, 7/11

Shacharit — 7:00 a.m.
Candles — 8:16 p.m.
Minchah/Ma'ariv — 7:00 p.m.

Ms. Greta Goldin

is sponsoring a Kiddush after davening this Shabbat in memory of the **yahrzeit** of **Rabbi Menachem Mendel Schneerson**, and in honor of the Shluchim from Washington Heights **Rabbi & Mrs. Yaakov Kirschenbaum** who are visiting with us for Shabbat.



DEDICATIONS are available to memorialize or to honor individuals. Chumash: \$30 donation or Siddur: \$18 donation. Please contact Rabbi Shmuel Kaplan at 410-486-2666 or the Shul Administrator at 410-653-5510.

KIDDUSH INFO – If you would like to sponsor a Kiddush in honor of a special event or in memory of a loved one, please call the Shul Administrator at 410-653-5510 to schedule a Kiddush. General donations for the Kiddush Fund can be sent to the Shul address.

The **SHUL BULLETIN** is also available online at <http://eruv.com/>. If you would like to put an announcement in the bulletin, e-mail it to hkaplon@towson.edu. If you don't have e-mail, please call Howard at 410-704-3087. Deadline is Wednesday noon! If you do not tell us about your event, simcha, sponsorship, etc., we will not be able to extend our wishes.

SHUL DIRECTORY

Rabbi:

Shmuel Kaplan . . . 410-486-2666

Membership:

Jay Bernstein . . . 410-764-8131

Allan Genut . . . 410-486-8435

Shul Admin. & Building Reservations:

Eugene Fischer . . . 410-653-5510

The Shul ת"ב



at the Lubavitch Center

The David S. Brown Sanctuary

6701 Old Pimlico Road
Baltimore, MD 21209
410-486-2666

July 5, 2008

Chukat

2 Tamuz, 5768

This coming week Sunday we will be the fourteenth Yahrzeit of the Rebbe, of righteous memory. At Shul, we will observe this important day with a special Kiddush and Farbangen.

In this week's Sedra, Rashi comments on the contiguity of the Parsha of the Para Adumah and the passing of Miriam and quotes the Gemara in Moed Katan that it is to teach us that just as the Para Aduma is an atonement for Klal Yisroel so is the passing of a Tzaddik an atonement for Klal Yisroel. Since a Yahrzeit is a remembrance and a re-enactment of the event this power is active today as well. The Gemara includes all of Klal Yisroel even though the Tzadik might only have lived and influenced a limited number of people. How much more so does this apply in our case with the passing of the Rebbe

The Rebbe literally influenced every Jew in the entire world. As an objective observer (to the extent that I can be one), the Rebbe stands out as the towering religious figure of our times. As time has passed, the Rebbe's incredible impact on contemporary Jewish life has become more and more evident. From his leadership on every issue of importance facing the Jewish people, his vast collections of Torah novella, his keen insights into all areas of life and his extraordinary power of inspiration; the Rebbe was truly unique.

All the more astonishing is the fact that after fourteen years, the Rebbe's influence has continued to grow and flourish. The Rebbe's ideas and inspiration can be felt in every corner of the globe and in every segment of the Jewish people. Commemorating this Yahrzeit enables each of us to be influenced by the Kedusha of the day and to be included in all the benefits that a Tzadik can bestow from his heavenly abode.

Rabbi Shmuel Kaplan



Calling all children ages 4-6! Summer Kids Groups are starting Shabbat, June 28th. If you want to have a good time then come! Activities will include Parsha games and questions, stories, games, and MORE !!!! This amazing adventure begins at 10:45 a.m. and ends at 11:30 a.m. Snacks will be served.

Located in the playroom at Chabad. Can't wait to see you there! This program is being run by Rivka Fleischman and Kochava London. If you have any comments or questions about this program, email us at either bookinchwrm@yahoo.com or starpower18@msn.com.

Reflections On Independence

Not only is the red, white and blue of the American flag a fine symbol of patriotism, it also symbolizes the freedom and independence for which the Founding Fathers of the United States fought so tirelessly over two hundred years ago.

If you questioned a cross-section of the population on how they define freedom, you would undoubtedly get a wide range of answers. Freedom to a typical teenager is totally different from the "freedom" of a parent whose children have all left home. And neither of these definitions will have much in common with freedom as defined by someone who emigrated from the former U.S.S.R. when it was still a communist country.

In Ethics of the Fathers, Rabbi Yehoshua ben Levi discusses how one can become a truly free person: through studying the Torah. He quotes the verse: "The Tablets [with the Ten Commandments] were the word of G-d, and the writing was the writing of G-d engraved ('charut') on the Tablets." Says Rabbi Yehoshua, "Do not read 'charut' but 'cheirut' ('freedom'), for there is no free person except one who occupies himself with the study of Torah."

"What?" one might ask incredulously. "How can you call a 'religious' Jew who learns and lives Torah free? Isn't he anything but free? His life is filled with so many do's and don'ts. And," the person adds in a whisper, almost conspiratorially, "aren't rules made to be broken? No," such a person might conclude, shaking his head emphatically, "true freedom means being able to do whatever you want, whenever you want."

A cursory look each day at the front page of any newspaper or a glance at a network news program will quickly highlight the fallacy of such statements. For we are living in times when rules are constantly broken, where people do whatever they want, whenever they want. And we are anything but free.

Before we enter our car to return home each night from work, we check the back seat. We buckle up to save ourselves as much from a fluke accident as from drunk or drug-crazed drivers. We reset the car alarm upon arriving home and open the door that has been double- or triple-locked. This is freedom? It's certainly not the freedom envisaged by the Founding Fathers of the United States who came to these shore because they wanted freedom-freedom to practice their religion as they saw fit.

According to the Midrash, if you fill your life with spiritual pursuits, your soul will not be "enslaved" to your body. And even those material needs that the body does have become elevated through one's spiritual service.

In the words of Rabbi Nechunya in Ethics of the Fathers, "Whoever takes upon himself the yoke of Torah-the yoke of government and the yoke of worldly cares are removed from him ..."

A person who involves himself in Torah, says the Maharal of Prague, elevates himself above the cares and concerns of this physical world and is freed from the natural order of the universe. Thus, though a person needs a livelihood in order to live, the "yoke" of making a living is removed from him; it is put in G-d's "hands" and comes more easily.

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

Beyond Human Comprehension

In examining this week's parsha, one is struck by the inexplicability of all of the subject matter in the parsha. From the most famous chok – a rule without rational explanation to it – that of the red heifer, the parah adumah, which serves as the beginning of the parsha, to the shortcomings of Moshe in smiting the rock to bring forth water and his punishment of not being able to enter the Land of Israel, one is troubled by the mystery of it all. Why? If the Torah is meant to be studied and intellectually analyzed by the Jewish people, if it is somehow within the reach of humans to understand the Torah's laws and values, then why this onslaught of laws and events that defy any human logic?

It is obvious that the Torah is teaching us a very basic lesson. Not everything in life is logical, understandable, rational or given to any sort of human understanding. The Torah intends to teach us that its system of values and behavior is oftentimes beyond human comprehension. The ability to accept this difficult and oftentimes humbling assessment is a test of faith and belief. And the Torah and Judaism generally rest upon this basic foundation, if necessary even a form of blind faith and belief. Understanding and studying Torah is a mitzvah – an obligation upon all Jews. However, following and believing Torah even when we do not understand and know its rationale is no less of a mitzvah.

The truth is that life itself in all of its manifestations is beyond our rational abilities to understand or predict. We are regularly blindsided by events that are unexpected and sometimes devastating. There is a capricious nature to life and its events that forecloses any rational explanations or logical theories. The very nature of life itself is purely a chok – a type of commandment and/or occurrence that leaves us baffled and without answers or explanations. On a small personal scale these events may be viewed as fortuitous or tragic but they are all unexpected and irrational. On a larger scale events such as the Holocaust are prime historical examples of a chok in its ultimate form.

We do not understand the severity of Moshe's punishment as recorded in this week's parsha. We also do not understand the reasons that led to six million innocent Jews being destroyed. When such things occur, both on a personal and national level, we are left bereft and perplexed. The Torah records that Aharon's response to the death of his two sons in the Mishkan was silence. Silence translates itself into the realization that God's ways are beyond human comprehension.

We can only accept but never will we understand them. And that is why the prophet stated that the basic tenet of Judaism is "The righteous live by faith alone." Chukat is the parsha of faith alone. This is why this parsha is so important for us to appreciate and absorb. Faith is somehow the only effective weapon against the mysteries of life that befall us.

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

Please check with the Gaboim and the Shul Administrator to make sure that your respective Yahrzeit commemorations are known to the Shul, so that we may post them.

