



### CLARION CALL: Tisha B'Av 5783

Tisha B'Av, the saddest day of the Jewish calendar, is a day of Prayer, Teshuva and Tzedaka. We as a people are called upon to remember the cause of the destruction, inferno of our two Holy Temples in Jerusalem, resulting from baseless hatred and to replace this with unconditional love, Ahavat Yisroel.

On Tisha B'Av, we read Megillat Eicha, Kinot, and Torah teachings about the Beit Hamikdash, going forward to the ultimate hope and belief of building the Third Beit Hamikdash - מקדש ה' כוננו ידיך.

As I ponder Tisha B'Av I seek to find timely and immediate meaning for my own life. As I recite the word EICHA איכה, I can hear the word איכה that The Almighty called to Adam and Eve after eating from the עץ הדעת, Tree of knowledge. I am awakened to the clariion call -

קול קורא;  
קול דמי אחיך, קול ביער, בת קול, קול מבשר מבשר ואומר,

and countless others throughout תנ"ך marking the tide of times immemorial;  
קול חתן וקול כלה, קול השופר, ויען כל העם קול אחד, קול ברמה נשמע רחל מבכה על בני-ה

Generation after generation we the Jewish people are called to task to "Come home", to return to our true selves, to Hashem, to truth, to unite for the ultimate redemption. The calls are sharp when we listen with open ears and open hearts. Each of us is tasked to carry the torch of Moshiach. We are exclusively empowered to truly "Come home" because we are pained by Golus and nothing measures up to belonging to עם הנבחר, our people Israel in our united home, the בית המקדש.

May it be speedily, this תשעה באב.

*(by Rebbetzin Rochel Kaplan)*

### Facing the Challenge

"G-d our L-rd sealed a covenant with us at Chorev. Not with our forefathers alone did G-d seal this covenant, but with us, we who are here today, all of us alive. Face to face G-d spoke to you on the mountain from the midst of the fire." (Devarim/Deuteronomy 5:2-4) Moshe then repeated the Decalogue, the Ten Commandments that G-d uttered as the central event of the Revelation at Sinai when the Children of Israel accepted G-d's Torah to create a timeless covenant. Sifri (Tannaitic halachic medrash to the Books of Bamidbar and Devarim) discusses G-d's initial offer of the Torah to the nations of the world. Understandably, they wanted to know what it contained. To one nation He told the ban on murder, to another the prohibition of adultery. When they heard of these restrictions they had no interest in accepting the Torah. They refused the offer.

In Beraishis/Genesis, centuries before the Torah was given, G-d spelled out the Seven Noahide Laws that all of mankind is obligated to follow. These seven include the prohibitions of adulterous relationships and homicide. Why, then, did G-d, when offering the nations of the world the Torah, describe the Torah using mitzvos (commandments) they were already commanded to follow? More so, why would the nations of the world forego the opportunity to become G-d's chosen people simply because the Torah contained commandments they were already obligated to observe?

Rabbi Gedaliah Schorr (Rosh Yeshiva/Dean of Mesivta Torah Voda'ath in New York; 1910-1979; acknowledged as one of the first American trained gedolim [Torah giants], he authored Ohr Gedalyahu on the Torah and festivals) explains the fundamental difference between the Decalogue and the Seven Noahide Laws. Rashi (Shemos/Exodus 22:12) clarifies that all 613 of the Torah's mitzvos are alluded to in the Ten Commandments. Each one of the ten

*(continued on the other side)*

has numerous lessons and obligations extending from it, guidelines for the countless intricate details of life. Rabbeinu Yonah explains that an extension of the ban on murder is a prohibition of embarrassing another person; such an act is tantamount to killing the person. But the original Noahide restrictions were not nearly so broad and imposing. One could readily go through life, maintaining the guidelines of the command with no requisite character refinement. The Torah was given to people to enable them to realize their spiritual potential. This accomplishment necessitates attention not only to the big picture but on all of the small details as well.

This is what G-d was telling the other nations when he offered them the Torah; this is the level of responsibility they rebuffed. But the Jewish nation answered "we shall do and we shall listen." We accept the challenge, we will grow from the challenge.

*(by Rabbi Shlomo Jarcaig rom Project Genesis at [www.torah.org](http://www.torah.org))*

## This Week In Jewish History

### 770 Acquired (July 30, 1940):

On this date in 1940, the building at 770 Eastern Parkway in the Crown Heights section of Brooklyn, New York was purchased by Agudas Chassidei Chabad (the Chabad-Lubavitch community) to house the living quarters, study and office, Yeshivah, and synagogue of the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950), who had arrived in New York (following his rescue from Nazi-occupied Warsaw) five months earlier. It also served as the headquarters of his son-in-law and successor, the Rebbe, Rabbi Menachem M. Schneerson, and continues to be the center of Chabad-Lubavitch's global network of institutions of Jewish education and outreach.

*(from [www.chabad.org](http://www.chabad.org))*



The Shul is having a campaign to purchase additional Chumashim at a cost of \$72 each. This would be a very appropriate and appreciated donation after receiving an aliyah on Shabbat.

**Dr Steven and Mrs. Chaya Deutsch** are sponsoring Kiddush this Shabbat in memory of Steven's Mother, **Rivkah bas Meyer z'l**, whose yahrzeit was the 6<sup>th</sup> of Av, and in gratitude to Hashem on the birth of a new great grandson **Yehoshua Heschel**.



### SHUL DIRECTORY

**Rabbi:** Shmuel Kaplan . . rabbikaplan@chabadmd.com  
**Treasurer:** Michael Frank . . . shul.chabad@gmail.com  
**Kiddush:** Reuven Frank . . . . . rfrank82@gmail.com  
**Website:** Shoshana Zakar . . . . . sue.zakar@gmail.com

**Gabbaim:**  
 Yehudah Buchwalter . . . judahbuchwalter@verizon.net  
 Allan Genut . . . . . agenut@gmail.com  
 Ephraim Siff  
**Bulletin:** Howard Kaplon . . . . . hkaplon@towson.edu

### DAVENING AND SHIURIM SCHEDULE

**Friday, 7/28 — 10 Av**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 7/29 — 11 Av**  
 Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:36 a.m.  
 Minchah — 7:50 p.m.  
 Shiur — after Minchah  
 Ma'ariv — 9:06 p.m.

**Sunday, 7/30 — 12 Av**  
 Shacharit — 8:00 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Monday, 7/31 — 13 Av**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Tuesday, 8/1 — 14 Av**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Wednesday — Tu B'Av, 8/2 — 15 Av**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Thursday, 8/3 — 16 Av**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Friday, 8/4 — 17 Av**  
 Shacharit — 7:00 a.m.  
 Candles — 7:57 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.