

# The Shul

at the Lubavitch Center  
6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



July 15, 2023

Matot – Masei — Shabbat M'vorchim

26 Tamuz, 5783

## What Are the Three Weeks?

The Three Weeks is an annual mourning period that falls out in the summer. This is when we mourn the destruction of the Holy Temple and our launch into a still-ongoing exile.

The period begins on the 17th of the Hebrew month of Tammuz, a fast day that marks the day when the walls of Jerusalem were breached by the Romans in 69 CE.

It reaches its climax and concludes with the fast of the 9th of Av, the date when both Holy Temples were set aflame. This is the saddest day of the Jewish calendar, and it is also the date that many other tragedies befell our people.



Art by Sefira Lightstone

There are various mourning-related customs and observances that are followed for the entire three-week period (until midday of the 10th of the Hebrew month of Av, or — if that date falls on Friday — the morning of that day). We do not cut our hair, purchase new clothes, or listen to music. No weddings are held.

### The Nine Days:

The final Nine Days of the Three Weeks are a time of intensified mourning. Starting on the first of Av, we refrain from eating meat or drinking wine, and from wearing freshly laundered clothes.

### The 9<sup>th</sup> of Av:

Nine Av is a more stringent fast than 17 Tammuz. It begins at sunset of the previous evening, when we gather in the synagogue to read the Book of Lamentations. Besides fasting, we abstain from additional pleasures: washing, applying lotions or creams, wearing leather shoes, and marital relations. Until midday, we sit on the floor or on low stools.

### The Inner Message:

There is more to the Three Weeks than fasting and lamentation. Our sages tell us that those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach. May that day come soon, and then all the mournful dates on the calendar will be transformed into days of tremendous joy and happiness.

*(from <https://www.chabad.org/>)*

## There is a Legend Told about a Certain Rabbi, Who was Constantly Tormented by the Prime Minister of a Despot Nation

"All right, Rabbi," he taunted, "you seem to have the answer to everything. Since you are so smart," he smirked, "tell me, dear Rabbi, when will you die?"

*(continued on the other side)*

The Rabbi knew he was in a bind. If he were to identify a date in the distant future, the king could immediately prove him wrong with a call to the executioner. Of course, if he predicted an imminent demise, the angry king would surely fulfill it.

The Rabbi, thought for a few moments and then, with a vision of clairvoyance, he smiled.

"I do not know the exact date your honor, but I can assure you one thing: I will die one day before you."

Needless to say, the Prime Minister, made every effort to keep the good Rabbi alive for a very long time.

When Moshe was told about the directive to wage war, he moved with gusto. He gathered the troops, appointed Pinchus as a general, and motivated his army for the war that would precede his own demise.

But to the people who knew of G-d's directive in its entirety it seemed almost like a death sentence. Why should they fight, knowing that as soon as they avenged their honor and accomplished the mission, the missive of Hashem will be fulfilled and Moshe would die?

Therefore, explains the Malbim, Moshe told the nation, "We are not doing this for your honor." He knew that if it was for the Jews' honor they would have tarried in their mission while knowing the deadly toll their success would have on their beloved leader. And so "Moshe spoke to the people, saying, "Arm men from among yourselves for the legion that they may be against Midian to inflict Hashem's vengeance against Midian" (Numbers 31:3).

Perhaps for human honor, Moshe could have stayed his demise. The people would have even laid down their arms and not fought, despite the humiliation they received through Midian. However, when the honor of Hashem is at stake, then no mortal impediment, not even the passing of the world's greatest leader, can stand in the way.

(by Rabbi Mordechai Kamenetzky from Project Genesis at [www.torah.org](http://www.torah.org))

**Community Information of Interest**

**Three Week Lecture Series 2023 by Rabbi Dovid Katz. *Dancing on Eggs while Holding Back the Flood: Court Jews in Medieval Spain, A Chapter in גלות*. July 12 (Joseph Pichon - 14<sup>th</sup> Century); July 17 Hasdai Crescas - 14<sup>th</sup> Century); July 19 (Abraham Benveniste - 15<sup>th</sup> Century) and July 24 (Abarbanel - 15<sup>th</sup> Century). Each lecture will start at 8:00 p.m. and will be held at the Ner Tamid Congregation.**

**Yahrzeits This Week:**

Jeffrey London	27 Tamuz - Saturday night / Sunday	for sister	Sora Rivka bas Yaakov
Bluma Lewin	2 Av - Wednesday night / Thursday	for mother	Anyah Dansah bas Yosef

**SHUL DIRECTORY**

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**DAVENING AND SHIURIM SCHEDULE**

<p><b>Friday, 7/14 — 25 Tamuz</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p><b>Shabbat, 7/15 — 26 Tamuz</b> Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:30 a.m. Minchah — 8:00 p.m. Shiur — after Minchah Ma'ariv — 9:17 p.m.</p> <p><b>Sunday, 7/16 — 27 Tamuz</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p><b>Monday, 7/17 — 28 Tamuz</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:15 p.m.</p>	<p><b>Tuesday, 7/18 — 29 Tamuz</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p><b>Wednesday — Rosh Chodesh Av, 7/19 — 1 Av</b> Shacharit — 6:40 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p><b>Thursday, 7/20 — 2 Av</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p><b>Friday, 7/21 — 3 Av</b> Shacharit — 7:00 a.m. Candles — 8:10 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>
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