

The Shul
at the Lubavitch Center
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January 12, 2019

Bo

6 Shevat, 5779

We are One

Jewish leaders, organizations, and assemblies continue to plead for the need for greater unity amongst the Jewish people. Jewish newspapers each week report on gatherings and speeches across the globe to foster Jewish unity.

But what exactly is Jewish unity in the traditional Jewish sense?

In Biblical times Jews were divided according to tribes as well as families. We were and still are further divided according to class: Kohen (the "priests"), Levite and Israel.

In Jewish teachings there is also a separation of the sexes in that certain mitzvot (commandments) are incumbent upon men and others upon women.

Business-people are obligated differently in specific areas of Jewish law than those who devote their lives to the study of Torah.

Children, below the age of Bar/Bat Mitzva, are not required to fulfill all of the mitzvot that an adult is obligated to fulfill. The distinctions imposed by the Torah are seemingly endless.

In addition, all throughout our history, Jews have established their own classifications and denominations that have only served to divide and splinter the Jewish people.

And yet, interestingly enough, the most successful slogan of one major Jewish organization is "We Are One."

Indeed, the Torah teaches us that all Jews are connected, we are all part of a great body that comprises the Jewish people. Some of us are the toes, some are the fingers, and some are the heads. Ultimately we are all part of one body.

If we don't perceive that which unites us, it is not totally our fault. Our inability to recognize the true, unified nature of the Jewish people is due to our long, dark exile.

However, the exile is no excuse for not attempting to unite with other Jews in a considerate and cooperative relationship. Uniting doesn't mean agreeing, it means agreeing to disagree, respectfully.

United doesn't mean everyone has to be the same. United does not mean equal. It means recognizing our differences and using our differences to bind us together. It means knowing that everyone has his or her path, opinion, and way of doing things because of their different emotions, intellect and reality and then letting them do it!

And most of all, united means appreciating that "we're all connected" - not via the local telephone company - but because we are all Jews, and in the world in general, because we are all created by the Creator.

The Talmud teaches that one who pretends to be something he is not will ultimately become that way. Thus, one who pretends to be a pauper, though he isn't, and collects charity will eventually become impoverished. On a positive note, what can happen if we pretend that we are really united with another Jew? We will become united!

Let's focus on that which unites us. If we find the common ground, the meeting place, or even if the only thing we can relate to in another Jew is that he or she was created by G-d (no mean feat in itself), then let's concentrate on that.

The bottom line is that we are one. When the Redemption finally begins, the "earth will be filled with the knowledge of G-d as the waters cover the ocean." Just as the waters of the ocean encompass everything in the ocean while everything in the ocean remains its own distinct entity, we also will see our unity more easily, while retaining our individuality. Until that time, (may it be very short) let's concentrate on that which unites us, which most certainly transcends that which divides us.

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



The Rav's next "Hashkafa Q&A Shiur for Men" will take place **next Friday night (Beshalach, January 18th) at 8:00 p.m.** at the home of Rabbi & Mrs. Larry Ziffer, 2530 Farrington Road. Questions can be submitted in advance to rabbikaplan@chabadmd.com or anonymously in the shul mailbox.

Community Information of Interest

January 12: Lecture by Rabbi Dovid Katz. **Democracy, Peace, and its Discontents: The State of Israel and the Jewish World in the late 1970s.** *The State of Israel and the Jewish Religion in the Begin Era.* This lecture will begin at **8:00 p.m.** and be held at the Congregation Shomrei Emunah.

This Week in History

Yud Shevat: Yahrzeits of: the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson (1950), Rabbi Shalom Sharabi, known by his name's acronym, the RaShaSH (1777), and Rebbetzin Rivkah Schneerson (1914). Rabbi Menachem Mendel Schneerson assumes leadership of Chabad-Lubavitch (1951).

Yud-Aleph Shevat: Birth of Rabbi Yisrael Meir Kagan, *Chofetz Chaim* (1838).

Yud-Gimel Shevat: Yahrzeit of Rebbetzin Shterna Sarah Schneerson (1942). The Russian army arrived in Auschwitz, the most infamous of the Nazi death camps, and liberated some 7,000 survivors (1945).

We extend our heartfelt sympathy and condolences to **Irving Hain**
on the loss of his mother, **Mrs. Mathilde Hain.**

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Yahrzeits This Week:

Larry Ziffer	9 Shevat - Monday night / Tuesday	for mother	Rochel bas Meir Yehuda Leib HaKohen
Liz Mayer	9 Shevat - Monday night / Tuesday	for father	Yekusiel Shmuel ben Michoel

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Davening and Shiurim Schedule

Friday, 1/11 — 5 Shevat

Shacharit — 7:00 a.m.
 Candles — 4:45 p.m.
 Minchah / Ma'ariv — 4:45 p.m.
 Father & Son Learning (& Chollent) — 7:45 p.m.

Shabbat, 1/12 — 6 Shevat

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:47 a.m.
 Berachot Gemora Shiur — 4:05 p.m.
 Minchah & Seudah Shilshit — 4:35 p.m.
 Ma'ariv — 5:47 p.m.

Sunday, 1/13 — 7 Shevat

Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 4:55 p.m.

Monday, 1/14 — 8 Shevat

Shacharit — 6:50 a.m.
 Ma'ariv — 8:15 p.m.

Tuesday, 1/15 — 9 Shevat

Shacharit — 7:00 a.m.
 Ma'ariv — 8:15 p.m.

Wednesday, 1/16 — 10 Shevat

Shacharit — 7:00 a.m.
 Ma'ariv — 8:15 p.m.

Thursday, 1/17 — 11 Shevat

Shacharit — 6:50 a.m.
 Ma'ariv — 8:15 p.m.

Friday, 1/18 — 12 Shevat

Shacharit — 7:00 a.m.
 Candles — 4:53 p.m.
 Minchah / Ma'ariv — 4:55 p.m.
 Father & Son Learning (& Chollent) — 7:45 p.m.