

The Shul
at the Lubavitch Center
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February 9, 2019

Terumah

4 Adar A, 5779

Tzedaka - Charity

Crowd-sourcing. Crowd-funding. Giving Tuesday. Charity apps. Donate miles... furniture... clothes... cars. Credit card gift cards. Credit card rewards points to charity.

Isn't it wonderful? Everywhere we turn, we are being reminded to give to those less fortunate than ourselves. Never have there been more ways and means to give charity!

Big businesses, as well, have taken on the causes of those in need. And it's even more inspiring to see that they are facilitating our participation in these worthwhile endeavors. No longer do we need to rely on chance meetings with indigent beggars or receiving fundraising letters in the mail to give charity. Just by going about our day-to-day lives, we are being reminded of others who have less than us.

It's never been easier to give charity. Just place your spare change in an envelope, sign over that bonus check, or use the postage-paid envelope to help do your bit.

What is so important about charity - tzedaka - that we see the concept permeating our lives?

The significance of charity is not the money itself, but the energy that a person has invested in earning the money. For most of us, the money we donate has been acquired through performing a job.

Jobs come in all shapes and sizes. But even the most menial labor involves cerebral activity, albeit on a low level. And even the highest-calibre research involves physical action, though in a minor way.

So, a person's entire being is embodied in that money which he is now giving to charity; by giving charity we literally give of ourselves.

This concept is true even for one who is "born into" wealth or who wins millions in the lottery (it should be by all of us!). For, even if the money has not been acquired through expending our life force and energy, still and all the money could have been used for food or clothing, which are necessary for one's life. In this way, even a retired billionaire who plays golf all day is still giving of his life for charity.

It's not surprising, then, that charity is called "the mitzva" in the Talmud. And it's also not surprising that the Talmud teaches that "charity brings the Redemption nearer" and that "the Jews will only be redeemed because of charity."

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

A Prior Commitment

There is an obscure Midrash which states that when Hashem instructed Bnei Yisroel to assemble the materials for the building of the "Mishkan" – "Tabernacle", they responded "Shema Yisroel Hashem Elokeinu Hashem echod" – "Hear O Israel, Hashem is our G-d, Hashem is One". What message are Bnei Yisroel attempting to convey through this response?

Our daily prayers contains a section known as Tachanun. In the concluding portion of the Tachanun we recite the following two stanzas: "O Guardian of Israel, protect the remnants of Israel, let not Israel be destroyed – those who proclaim 'Shema Yisroel'. O Guardian of the unique nation, protect the remnants of the unique people. Let not the unique nation be destroyed – those who proclaim 'Hashem Elokeinu Hashem echod'". We beseech Hashem to save us in the merit of our saying "Shema Yisroel" and "Hashem Elokeinu Hashem echod". Why are these two proclamations listed separately and considered separate merits?

The Talmud states that Yaakov Avinu wished to reveal to his sons the time of the ultimate redemption but the Divine Presence departed from him. He feared that perhaps one of his sons was unworthy. However, his sons reassured him that they all were righteous by proclaiming "Shema Yisroel" – "Listen our father Israel, Hashem Elokeinu Hashem echod". If they were standing in front of him why did they need to say "Listen our father Israel"? Why do we initiate our affirmation of the unity of Hashem with "Shema Yisroel"?

Our obligation to observe the precepts stems from a dual sense of responsibility; most obvious is the responsibility we have to our Creator. However, there is an additional responsibility, the responsibility to upkeep the traditions and heritage of our forefathers. An essential element of honoring our parents, who give us existence, is honoring the values and traditions which they have received as a legacy from their parents. Consequently, nonobservance of our heritage is an affront not only to our Creator, but to our parents and their ancestors as well.

(continued on the other side)

By addressing their father "Hear O Israel" the brothers were proclaiming to him their commitment to adhere to the traditions and values with which he had inculcated them. They then added "We are also obligated to keep our heritage because Hashem our G-d requires us to do so." It is this very proclamation which we recite twice daily, stating that our commitment to serve our Creator is twofold: our responsibility to upkeep the values of our Patriarch Israel and our responsibility to Hashem.

When Hashem instructed Bnei Yisroel to begin donating materials for the creation of a Mishkan, their response to Him was that they were committed to establishing a House for the Divine Presence because He had commanded that this be done. However they emphasized that they had already accepted this responsibility from their father Israel who ingrained in them the importance of having such an abode, as the Midrash states that Yaakov foresaw with prophetic vision that his children would be required to build a Mishkan. Therefore he commanded them to bring to Mitsrayim all the components necessary for the building of the Mishkan so that the materials would be available when leaving Mitsrayim two hundred ten years later.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)

	The Rav's next " Hashkafa Q&A Shiur for Men " will take place this Friday night (Parshat Terumah, February 8th) at 8:15 p.m. at the home of Mr. & Mrs. Ari Taragin, 6603 Chelwood Road.
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<p>Mr. Yechiel and Mrs. Rochelle Rubin are sponsoring a Kiddush after davening this Shabbat in memory of the yahrzeit of Yechiel's Mother Etel Ruchama Bas Yehoshua.</p>	
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Yahrzeits This Week:			
Laurie Margolies	4 Adar - Friday night / Shabbat	for father	Ze'ev ben Yitzchak
Yechiel Rubin	4 Adar - Friday night / Shabbat	for mother	Etel Ruchama bas Yehoshua

SHUL DIRECTORY	
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Davening and Shiurim Schedule	
<p>Friday, 2/08 — 3 Adar נ Shacharit — 7:00 a.m. Candles — 5:17 p.m. Minchah / Ma'ariv — 5:15 p.m. Father & Son Learning (& Chollent) — 7:45 p.m.</p> <p>Shabbat, 2/09 — 4 Adar נ Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:41 a.m. Berachot Gemora Shiur — 4:35 p.m. Minchah & Seudah Shilishit — 5:05 p.m. Ma'ariv — 6:18 p.m.</p> <p>Sunday, 2/10 — 5 Adar נ Shacharit — 8:00 a.m. Minchah / Ma'ariv — 5:15 p.m.</p> <p>Monday, 2/11 — 6 Adar נ Shacharit — 6:50 a.m. Ma'ariv — 8:15 p.m.</p>	<p>Tuesday, 2/12 — 7 Adar נ Shacharit — 7:00 a.m. Ma'ariv — 8:15 p.m.</p> <p>Wednesday, 2/13 — 8 Adar נ Shacharit — 7:00 a.m. Ma'ariv — 8:15 p.m.</p> <p>Thursday, 2/14 — 9 Adar נ Shacharit — 6:50 a.m. Ma'ariv — 8:15 p.m.</p> <p>Friday, 2/15 — 10 Adar נ Shacharit — 7:00 a.m. Candles — 5:25 p.m. Minchah / Ma'ariv — 5:25 p.m. Father & Son Learning (& Chollent) — 7:45 p.m.</p>