

The Shul
at the Lubavitch Center
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January 26, 2019

Yitro

20 Shevat, 5779

Especially Chocolate

A yeshiva student once saw Rebbetzin Chaya Mushka Schneerson, the wife of the Lubavitcher Rebbe, carrying bags and took them for her into her home. When the student brought them in, the Rebbetzin tried to give him a chocolate bar. He said, "I was raised in a Chasidic home and I was taught to do a mitzva (commandment) in a complete manner and not to take a reward."

The Rebbetzin replied: "I was also raised in a Chasidic home and I was taught that when given something one should take it, especially chocolate!"

This week marks the yartzeit (anniversary of the passing) of Rebbetzin Chaya Mushka on 22 Shevat (January 28 this year).

Since you are reading this issue of L'Chaim you are already following the Rebbetzin's advice: when someone gives you something, you should take it. Someone gave you this L'Chaim at work, or hand delivered it to your door, or mailed it to you, or emailed it, and you took it. So, you're connected! (And it didn't hurt a bit, did it?)

Now, let's take this advice one step further: "Torah tziva lanu Moshe - the Torah that Moses commanded us, is an inheritance to the congregation of Jacob." The Torah was given to each one of us, to every Jewish man, woman and child. It is an inheritance, an eternal Divine present, to be taken, valued, acted upon, studied, enjoyed, contemplated.

Certainly good manners dictate that if one is given a cherished possession, an invaluable gift, one should accept it, appreciate it, and derive pleasure from it. This is the Torah. Ours for the accepting. Ours for the keeping. Ours for the taking, as the Rebbetzin so wisely advised.

A chasid who visited the Rebbetzin in her home many times, related: "One of the amazing things that characterized the Rebbetzin was her ability to listen. Whoever spoke to her remembers the good feeling she gave her visitors, and the interest she took in each one. The Rebbetzin spoke for hours with people, inquiring, taking an interest, but mostly listening. The Rebbetzin never interrupted anyone off in the middle of a sentence. She always listened with her full attention and patience until the person finished speaking. Only then did she say something or express her opinion."

The Rebbe understood the Rebbetzin's passing as the beginning of a new phase in the imminence of the coming of Moshiach and the Redemption, an era of world and personal peace, prosperity, health, knowledge and G-dliness. The Rebbe emphasized the importance of increasing in acts of goodness and kindness, as well as behaving today in a manner that befits the ahavat Yisrael - love of a fellow Jew - that will be experienced in its completeness in the Messianic Era.

We can emulate the Rebbetzin by taking an interest in others, by listening, by being patient. Perhaps these small but important acts will be the final good deeds that will tip the scale, and bring Moshiach NOW!

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

A Holy Nation

At the revelation at Sinai the Lord set the goal for the Jewish people - "to be a kingdom of priests and a holy nation." These noble goals, like all great ideas and lofty ideals, require definition. What is meant by a kingdom of priests? In Jewish life the priests, the descendants of Aharon, were people who were freed from the daily mundane chores of life and were supported by the masses of Israel who sustained them physically and financially.

Now if the entire nation was to be a kingdom of priests, in those terms of support and life, it obviously was an impossibility to maintain such a kingdom. Therefore the idea of the kingdom of priests must mean a broader reality. It is the challenge of being a kingdom of teachers of others - "for the lips of the priest shall guard knowledge and Torah will be asked to be taught from his mouth."

(continued on the other side)

We are all teachers by example if not by profession. How we act influences our children, our neighbors, our customers and our coworkers. And a priest in the service of the Jewish people was someone who served the public and private needs of Jews. He was someone who was on call to answer the needs of the community, whether in the required Temple service or in the private endeavors meant to enhance the status of the community or of help to other individuals. The priest was the social worker, the peace maker, the cement that binds a community together and gives it its necessary sense of unity and cohesion. Every Jew is obligated to attempt to be such a priest.

A holy nation is also a phrase that requires definition and detail. Holiness in its Hebrew root means dedication, loyalty and an ability to break down the barriers of society that oftentimes prevent us from achieving spiritual satisfaction and nobility of purpose. A holy nation must therefore mean a nation that is able to retain its unique identity. It cannot be swallowed up by the prevailing and ever changing majority cultures that will always surround it.

Holiness requires the ability to care for everyone while remaining apart from everyone at one and the same time. Holiness refers to the body and not just to the soul and the spirit. It speaks to discipline and order, self-control and resisting impulse. The great challenge here is to instill these virtues and traits of character and behavior in an entire nation and not only in a few special chosen, extraordinary individuals.

These goals of probity and correct behavior are to be the national goals of the Jewish people and the hallmark of its society. Other societies look for greatness and morality from the few. Not so the society of the Jewish people, where these demands and goals are laid upon all who are part of the household of Israel.

A holy nation is not restricted to being so only in the house of worship and study. It is to be a holy nation in every walk of life, at home and in the marketplace, in the halls of government – and certainly in its treatment of others. That is the blueprint of Sinai that was set before us millennia ago and still binds us to this very day.

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

We happily wish Mazel Tov to
Dr. Moshe and Mrs. Maggie Silver
 on the **Birth of a Grandson**, born to their children
Shmueli and Chaya Silver.
 Mazel Tov to the grandparents **Alan and Sharoni Botwinick.**
 The Shalom Zachor will take place this Friday night
 at 2317 Farrington Road after 7:45p.m.



Mrs. Ethel Fischer and Family
 are sponsoring Kiddush after davening this Shabbat
 in memory of the **yahrzeit** of
Yaakov Mordechai ben HaRav Zev Yehudah - Eugene M. Fischer,
 whose yahrzeit was this past Monday - Tu b'Shevat.



Davening and Shiurim Schedule	
<p>Friday, 1/25 — 19 Shevat Shacharit — 7:00 a.m. Candles — 5:01 p.m. Minchah / Ma'ariv — 5:00 p.m. Father & Son Learning (& Chollent) — 7:45 p.m.</p> <p>Shabbat, 1/26 — 20 Shevat Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:47 a.m. Berachot Gemora Shiur — 4:20 p.m. Minchah & Seudah Shilshit — 4:50 p.m. Ma'ariv — 6:02 p.m.</p> <p>Sunday, 1/27 — 21 Shevat Shacharit — 8:00 a.m. Minchah / Ma'ariv — 5:10 p.m.</p> <p>Monday, 1/28 — 22 Shevat Shacharit — 6:50 a.m. Ma'ariv — 8:15 p.m.</p>	<p>Tuesday, 1/29 — 23 Shevat Shacharit — 7:00 a.m. Ma'ariv — 8:15 p.m.</p> <p>Wednesday, 1/30 — 24 Shevat Shacharit — 7:00 a.m. Ma'ariv — 8:15 p.m.</p> <p>Thursday, 1/31 — 25 Shevat Shacharit — 6:50 a.m. Ma'ariv — 8:15 p.m.</p> <p>Friday, 2/01 — 26 Shevat Shacharit — 7:00 a.m. Candles — 5:09 p.m. Minchah / Ma'ariv — 5:10 p.m. Father & Son Learning (& Chollent) — 7:45 p.m.</p>