

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



January 8, 2022

Bo

6 Shevat, 5782

No More Labels

At 10:40 pm on Wednesday, January 17, 1951, labels for Jews ceased to exist.

At that moment, at 770 Eastern Parkway in Brooklyn, New York, Rabbi Menachem M. Schneerson consented to become the seventh Lubavitcher Rebbe.

And at that moment, the destructive life of "labels" came to a swift end. Labels like "Reform," "Conservative," and "Orthodox" were rendered useless when the new Rebbe quietly took his seat at the head of table of Chabad.

"In America you're expected to make an official statement - preferably something sensational - when you take a new position," the Rebbe said during that historic gathering. And then he declared his "official statement."

"There are three loves that are joined as one and cannot exist without each other: Love for G-d, love for His Torah, and our love for each other."

As the Rebbe elaborated on this beautiful vision, the theme of the evening started coming into focus. The Rebbe was committing himself - along with those who had insisted on his leadership - to a whole new level of uncompromising love for his fellow Jews.

As Chasidim spent more time with their new Rebbe, they discovered a pattern: the Rebbe spoke about "the essence of the soul," the "untainted core of every Jew," the "unchanged truth of the Jewish spirit," and other similar ideas. These ideas made the labels sound silly and obsolete. Slowly the Rebbe taught the world that there aren't "kinds of Jews" any more than there are "kinds of G-d." G-d is One and so are His People.

"No two Jews are alike; each of us is unique and brings an irreplaceable presence to the world," the Rebbe taught. "But our incredible diversity is evidence of one Divine, infinite soul we all share."

The Rebbe embraced those differences that bring out our unity. When we disagree on how to best serve G-d, we are celebrating our common goal of serving G-d. When communities have different customs in how to best perform a particular mitzva (commandment), it highlights their common love for the mitzva.

Titles that highlight our unity are sacred. Labels that emphasize our disunity from each other are not! They distract us from our genuine and authentic unity, which is as true as G-d Himself, and as timeless as the Torah He gave us.

When Moshiach comes, everyone will see this, plain as day. But in the brief moment until then, and especially as we celebrate the 70th year of that mission, everyone who has learned from the Rebbe knows this, plain as day.

While there may be different degrees to which a person knows or observes the Torah and its mitzvot, these are not degrees that need to become careers. We shouldn't identify by them. Some Jews are doing more, some are doing less. We should all step it up a notch. But we ARE ALL JEWS.

(by Rabbi Eli Friedman from <http://www.lchaimweekly.org/>)



Introducing Yitzchok's Toy Box: A therapy toy and equipment gemach l'zecher nishmas Yitzchok Sheffield A"H. Parents can borrow items for short term use, or try therapy equipment and toys for their child before buying them. Contact: 443-879-3169 or yitzchokstoybox@gmail.com with a recommendation from a PT, OT, or speech therapist.

Why An Exodus?

In this week's Parashah, we read of the Exodus. R' Yaakov Chagiz z"l (1620-1674; Morocco, Italy, and Turkey) writes: One way to attain Yir'at Hashem / fear or awe of G-d is to reflect on the fact that we, Bnei Yisrael, are His servants, because He took us out of Egypt, from under Pharaoh's hand, where we had been enslaved and had performed hard labor with bricks and mortar. He took us from there to serve Him, as we read (Vayikra 25:55), "For Bnei Yisrael are servants to Me, they are My servants, whom I have taken out from the land of Egypt." Perhaps, writes R' Chagiz, the redundancy in this verse means to say: Bnei Yisrael are My servants because I am Master of the whole world, but more so than other nations, because I took Bnei Yisrael out of Egypt.

R' Chagiz continues: It appears to me that belief in the Exodus is the most important foundation of the Torah. Through that belief, we will come to accept in our minds the obligation to serve our King who took us out of Egypt, and we will be willing even to give our lives for the sanctification of His Name — as a devoted servant places himself in danger to fulfill the will of his master, and as soldiers go into battle, willing to die for their king. Certainly, we, Bnei Yisrael, whom Hashem has honored by calling us His children, as we read (Devarim 14:1), "You are children to Hashem, your Elokim," must be willing to give our lives and everything we possess in order to serve Him. (Orach Mishor)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)

Community Information of Interest

January 8: Two Last Years before Oslo: Israel and the Jewish People 1988-1992. Lecture by Rabbi Dovid Katz. *Which Road to Take? Israel and the Palestinians 1988-1992.* This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah. Also this lecture will be available on Rabbi Katz's YouTube site Moitze Shabbat – January 15, 2022.



The Shul is looking to hire a (young) woman to assume responsibility to structure and supervise the children's groups. If you are interested or know of someone, please contact the Rav.

Kol Hanaarim— Father and Son Learning – every Friday evening during the winter at 7:45 to 8:30 p.m. in The Shul. Chulent and other refreshments are served. Each session is 'topped off' at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

Yahrzeits This Week:

Larry Ziffer	9 Shevat - Monday night/ Tuesday	for mother	Rochel bas Meir Yehuda Leib HaKohen
Dovid & Atara Ziffer	9 Shevat - Monday night / Tuesday	for grandmother	Rochel bas Meir Yehuda Leib HaKohen

DAVENING AND SHIURIM SCHEDULE

Friday, 1/7 — 5 Shevat

Shacharit — 7:00 a.m.
Shabbat Candles — 4:41 p.m.
Minchah / Ma'ariv — 4:45 p.m.

Shabbat, 1/8 — 6 Shevat

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:47 a.m.
Minchah — 4:30 p.m.
Ma'ariv— 5:44 p.m.

Sunday, 1/9 — 7 Shevat

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 4:55 p.m.
Father and Son Learning — 6:00 p.m.

Monday, 1/10 — 8 Shevat

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 4:55 p.m.

Tuesday, 1/11 — 9 Shevat

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 4:55 p.m.

Wednesday, 1/12 — 10 Shevat

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 4:55 p.m.

Thursday, 1/13 — 11 Shevat

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 4:55 p.m.
Chavrusa Learning with Chabad Yeshiva — 8 to 10 p.m.

Friday, 1/14 — 12 Shevat

Shacharit — 7:00 a.m.
Shabbat Candles — 4:48 p.m.
Minchah / Ma'ariv — 4:50 p.m.