

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

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



December 21, 2024

VaYeshev — Chanukah

20 Kislev, 5785

## Tradition ... Tradition!

Those of us that remember life in the pre-internet era recall that back then using the dictionary didn't mean 'googling' a word definition, rather it meant opening an actual book found in every home; something we used regularly to check word definitions or spellings.

I'm not so old, but I remember life before the internet and my library includes a hardcover copy of the Oxford American Dictionary of Current English which I purchased in those days and I still enjoy skimming through it occasionally and learn new words.

Here are two entries from my dictionary:

On page 425: Ju-da-ism /Joodeeizem, -day-/ n. the religion of the Jews, with a belief in one God and on a basis in Mosaic and rabbinical teachings [there is a symbol over the oo in Joodeeizem which I cannot reproduce in this program.]

On page 862: Tra-di-tion /tredishen/ n. a custom, opinion or belief handed down to posterity, esp. orally or by practice.

So if one plus one equals two, the definition of "a Jewish tradition" would be: a custom, opinion or belief of the religion of the Jews, with a belief in one G-d and on a basis in Mosaic and rabbinical teachings that is handed down to posterity, esp. orally or by practice.

It is important to distinguish "a Jewish tradition" from a tradition of Jews. A Jewish tradition would have its origin in the "belief in one G-d," and have a basis "in Mosaic and rabbinical teaching."

So while eating Matzah ball soup may be a tradition of Jews, only eating Matzah on Seder night, after dark, can be labeled a "Jewish tradition;" and while dipping your latkes in apple sauce is a Chanukah favorite for many Jews, it is the lighting of the Menorah (with a live flame) that is the Chanukah Jewish tradition.

The traditions of Jews may change from generation to generation and will drastically vary by the geographical location of each community; Jewish traditions, however, have been practiced non-stop since Sinai. For me, an Ashkenazic Jew, a Shabbos table without Gefilteh fish is almost sacrilegious, my Sephardic friends never even heard of it; yet both of us will make Kiddush on a cup of wine at the beginning of our Shabbos meal, as Kiddush is a sacred Jewish tradition.

While traditions of Jews are great, it is only the Jewish traditions that withstood the tests of generational and geographical changes and challenges. Nearly 3,500 years later, they're alive and well and remain unchanged.

So let's embrace our Jewish faith and practice our Jewish traditions, as many as we can. This way, we will be able to talk not only about our Jewish grandparents but also of our Jewish grandchildren.

*(by Rabbi Mendel Greisman from <http://www.lchaimweekly.org/>)*

## Mirroring the Past

In this week's reading, Yosef is sold, enslaved, and taken to Egypt, where he is purchased by Potiphar, chief executioner to Pharaoh. He soon earns Potiphar's trust, such that Yosef is entrusted to manage Potiphar's house and all his property [Gen. 39:1-4].

This works out very well for Potiphar; because the Torah tells us that from the moment he handed things over to Yosef, G-d "blessed the house of the Egyptian because of Yosef, and the blessing of G-d was in all that he had, in the house and in the field. And he abandoned all that he had in the hands of Yosef, and he knew nothing regarding it, save for the bread that he ate" [39:5-6].

Then, however, Potiphar's wife becomes attracted to Yosef, and tries to seduce him. He is called Yosef HaTzaddik, "the righteous Joseph," because he withstood her temptations.


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Until, one day, he didn't. She found him at a weak moment, alone in the house, and he was ready to give in to temptation. Then, the Medrash tells us, he saw his own reflection.

The Medrash teaches us that Yosef looked exactly like his father, Yaakov. So when he saw his reflection, he saw his own father staring back at him! Seeing that image changed everything, and that is why Yosef broke free of her and fled from the house. And thus Yosef is called HaTzaddik, the righteous, because being reminded of his father saved him from transgression.

In our daily prayers, we constantly recall our righteous forefathers, Avraham, Yitzchak, and Yaakov. We are linked, parent to child, back to those holy great-grandparents. We may not have a mirror, but we have numerous daily reminders through our prayers. We learn to emulate their deeds, because, thanks to them, we have much to live up to!

*(by Rabbi Yaakov Menken from Project Genesis at www.torah.org)*




The Shul has two Sifrei Torah that are undergoing restoration.  
Also, The Shul's HVAC system is over 25 years old, has failed twice last summer,  
and is on its last half-of-leg.

**The cost of these two projects is approximately \$46,000.**

Please donate to these projects as best as you can. You may send a check to the Shul,  
or give your donation directly to the Rav or to Michael Frank – Shul Treasurer.

**Kol Hanaarim** – every Friday evening during the winter at **7:15 p.m. in The Shul**. Cholent and other refreshments are served. Each session is 'topped off' at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.



**'The Rav's Friday Night Hashkafa Q&A Shiur for Men'**  
will take place **this Friday night – December 20<sup>th</sup>**  
at 8:00 p.m. and will be held at  
the home of **Mr. Rafi and Mrs. Mikki Wassner**,  
at 2308 Winterwood Road. (Down Smith Ave. Left on Pebble Brook – 1 block past Edenvale.  
Far-right corner of Pebble Brook and Winterwood. )

Yahrzeits This Week:			
Ethel Fischer	26 Kislev - Thursday night / Friday	for father	Avrohom ben Moshe

DAVENING AND SHIURIM SCHEDULE	
<p><b>Friday, 12/20 – 19 Kislev</b> Shacharit —7:00 a.m. Shabbat Candles — 4:28 p.m. Minchah / Ma'ariv — 4:30 p.m.</p> <p><b>Shabbat, 12/21 – 20 Kislev</b> Shacharit – 9:00 a.m. Sof Z'man Kriat Shema — 9:42 a.m. Minchah — 4:15 p.m. Shiur — after Minchah Shkiah — 4:47 p.m. Ma'ariv — 5:31 p.m.</p> <p><b>Sunday, 12/22 – 21 Kislev</b> Shacharit — 8:00 a.m. Minchah / Maariv — 4:35 p.m.</p> <p><b>Monday, 12/23 – 22 Kislev</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 4:35 p.m.</p>	<p><b>Tuesday, 12/24 – 23 Kislev</b> Shacharit — 7:00 a.m.. Minchah / Ma'ariv — 4:35 p.m.</p> <p><b>Wednesday, 12/25 – 24 Kislev</b> Shacharit —7:00 a.m. Minchah / Ma'ariv — 4:35 p.m. First Chanukah Candle — at night Tanya Shiur: 2<sup>nd</sup> part of Tanya Shaar HaYichud V'Emunah which deals w/the nature of creation and the unity of Hashem — 8:00 p.m.</p> <p><b>Thursday – Chanukah, 12/26 – 25 Kislev</b> Shacharit — 6:45 a.m. Minchah / Ma'ariv — 4:35 p.m. Second Chanukah Candle — at night</p> <p><b>Friday – Chanukah, 12/27 – 26 Kislev</b> Shacharit —6:45 a.m. Third Chanukah Candle — 4:30 p.m. Shabbat Candles — 4:32 p.m. Minchah / Ma'ariv — 4:35 p.m.</p>