

ANNOUNCEMENTS

Please join us for our

Inaugural Shabbos

שבת חזק

שבת מברכים חודש מנחם אב

פרשת מטות-מסעי

Kabbolas Shabbos

7:00 PM

Shacharis

8:30AM

Kiddush following davening

Sunday Evening, July 15th

General Membership Meeting

Following our first Shabbos and in preparation for future growth, a general meeting to discuss relevant issues and feedback will take place at the shul.

Mincha at 8:15 and meeting at 8:30

Men and Women are encouraged to attend.

DAVENING TIMES

Mincha Erev Shabbos 7:00 PM

Shacharis 8:30 AM

Sof Zman K"ס 9:31 מ"א 8:55 גר"א

Pirkei Avos Shiur 7:30 PM

Mincha 8:10 PM

Followed by Shalosh Seudos

Maariv 9:24PM

צאת ר"ת 9:46PM

Sunday Morning Shacharis 8:30 AM

Followed by light breakfast and shiur



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WEEKLY BULLETIN INAUGURAL SHABBOS

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BALTIMORE, MD 21209

אהל משה



Rabbi Zvi Teichman

שבת קודש
פרשת מטות-מסעי
כ"ח תמוז תשס"ז

Volume #1

RABBI'S MESSAGE

ומשה יקח את האהל ... והיה כל מבקש ה' יצא אל אהל מועד....[שמות לג,ז]

The תורה repeatedly uses the term אהל to describe the domicile of the אבות and the אמהות, the בית מדרש of שם בן נח and the abode of משה רבינו.

What is an אהל? Is it merely a structure that contains within it one's possessions and protects one from the elements?

The גמרא in (פח) שבת מסכת reveals to us that the word אהל is rooted in the פסוק in (כטג) איוב, "אויב נרו עלי ראשי"; which refers to a "light" that is illuminated above one's head, a "halo".

חז"ל are teaching us that an אהל is an environment that is suffused with the radiance of the personalities, ambitions and warmth of all who occupy that space. A Jew not only occupies a room, he radiates his existence within his abode through the performance of תורה and מצוות that fill the room with meaning and purpose. The definition of one's אהל is determined by the proportion by which one enlightens his space with תורה and עבודה.

It is for this reason that only when a Jew expires does a realm of טומאה descend into the room of the מת. The טומאה of אהל is the vacuum of קדושה that remains within a room that is left bereft of the illumination of one's character.

The מועד אהל of משה רבינו, the אהל of שרה and the אהל of יעקב the האהל יושב האהל weren't geographical locations of their presence but were rather expressions of הוה ברוך's presence and its concomitant קדושה that enlightened the world through them.

An אהל can be constructed of the flimsiest materials yet the power of its atmosphere can enable the candle of שרה אמנו to miraculously remain lit and her bread to remain fresh and merit a cloud to hover protectively over it.

With awe, trepidation and joy, we stand poised to undertake an enterprise of great proportions with the establishing of an אהל מועד, a place where we hope to bring a light of inspiration for the benefit of our families and community, a בית תורה ותפילה that will radiate our greatest aspirations in our quest to define ourselves in the image of ה'.

We are fortunate to have numbered among us an outstanding collection of talent and personalities, מבקשי השם, who will no doubt succeed in illuminating our קדושה קהילה. I am greatly heartened by the outpouring of support and נפש מסירת that has been displayed to make this מקום קדוש a reality.

May we, the משה אהל קהילה, succeed in pooling our vast and mighty collective spirit in bringing us ever closer to ה' and in that merit may הוה ברוך protect us and give us the שמיא דשמיא and the wherewithal to increase כבוד שמים through our efforts and deeds.

I look forward with great anticipation to greeting you and your families this שבת מברכים as we begin a wonderful path of growth and ברכה together.

באהבה ובתקוה,
צבי טייכמן