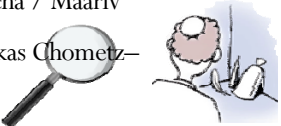


# SCHEDULE

## שבת קדש

Mincha Erev Shabbos	7:05 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- 9:29 א"ג < 10:05 א"ג	
Shabbos Hagadol Drasha	6:15 PM
Mincha- Followed by Shalosh Seudos	7:00 PM
Maariv	8:14 PM

## Sunday

Shacharis	8:30 AM
~ Shiur will resume after Pesach	
Mincha / Maariv	7:15 PM
Bedikas Chometz- 	After 8:08PM

## Monday- Erev Pesach

Shacharis- followed by siyum	6:40 AM
-Sof Zman Achila- 10:42am א"ג < 11:06am א"ג	
-Sof Zman Biur- 11:57am א"ג < 12:09pm א"ג	
Mincha Erev Yuntif	7:10 PM
-followed by shiru	
Maariv	7:50 PM



Chatzos 1:12 AM

See full Pesach schedule for other times

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Issue#133

## RABBI'S MESSAGE

### We Want "Mashiach" Now!

One of the reasons given for calling this Shabbos, **שבת הגדול**, *the Great Shabbos*, is because we traditionally read in the Haftorah about Eliyahu HaNavi heralding the arrival of Mashiach on that **יום הגדול והנורא**, *great and awesome day*. As we head once again towards our enthusiastic celebration of the exodus from Egypt we pine equally for the ultimate redemption with the coming of Mashiach.

The title we use, "משיח", is never used directly anywhere in the entire written Torah as a reference to the final "redeemer"! This term "המשיח" appears in Chumash solely as describing the Kohen HaGadol, three times in last week's reading and once in Tzav. Elsewhere in Tanach the **מלך**, the King, is called משיח too, (שמואל א כג, וועוד), משיח הי' (שמואל א כג, וועוד). Prophets as well are referred to as משיחיים, אל, משיחיים (תהלים קה, טו עיין במפרשים) תגעו במשיחיים (תהלים קה, טו עיין במפרשים), *dare not touch my anointed ones*. Finally, the Talmud interprets the "anointed" in this last verse to be the **תינוקות של בית רבן**, young children who study Torah with purity!

The appellation "משיח" more specifically emphasizes the means by which the Kohen Gadol becomes dedicated and exalted. The Torah describes in detail how Moshe Rabbeinu anointed his brother and his children with the specially formulated **שמן המשחה**, *oil of anointing*. A King descended from the Davidic dynasty is also anointed with this oil. A prophet or a child is not literally anointed, yet the label משיח is used to confer a elevated role and status upon them independent of their lacking anointment.

Why then the emphasis on the "משיחה", anointing?

Rashi in several places throughout Tanach (בראשית לא, יג ועוד) defines the root word משח, as **לשון רבוי וגדולה**, a language of "abundance and greatness".

The initiation of this concept of "greatness" is obviously rooted in the anointing of Aharon his children and the vessels of the Mishkan, Tabernacle during the **שבעת ימי המילואים**, seven days of dedication as described in the end of the Parshah.

The vehicle used is here is **שמן**, olive oil. Oil has several qualities. It doesn't blend with water, it retains it's identity in a mixture, separating when not combined. That is why the Jewish nation is compared to oil because of this innate quality to maintain it's unique nature. Oil also deflects. It was used to smear the shields of warriors to divert arrows from penetrating them. The shield of King Shaul was symbolically described as inferior (שמואל ב א, כא), **בלי משיח בשמן** (שמואל ב א, כא), *not anointed with oil*. It lacked the ability to shed the influence of outside sources.

Greatness lies in the quality to be unaffected negatively by the forces that seek to weigh us down and distract us. The Kohen Gadol, a King, a Prophet need to be engaged in order to lead and inspire, but not be drawn away in their involvement from their special qualities. Yaakov Avinu "anoins" the Altar with oil as he embarks on his journey to Lavan, praying that he withstands the influences of Lavan and return "whole". This is the very first usage of anointing oil in that capacity and the first time the Torah uses this verb **משח**!

Perhaps there is a deeper significance in the fact that Aharon is anointed together with the "vessels". Only when one views oneself as a "vessel" of Hashem can one maintain and achieve "greatness", otherwise we succumb to imposing our own wishes and seek to feed our selfish desires through the pursuit of adulation and acceptance by others.

Young children, משיחיים, my anointed, possess a selfless innocence that allows them to be enthused by and accepting of others. They are too young to seek self gratification and imposition of their own selfish ambitions. The resilience of youth allows them to be truly inspired in all that they engage in.

We are all headed towards "ימות המשיח", days of the anointed one. It is up to all of us to exhibit this universal quality of "משיח". Especially with the pressures of time, money and difficult work we face in preparing for the Yom Tov of Pesach it is easy to become victim to our "smallmindedness" in taking things personally and being insulted, or we can opt to be "great" by coating ourselves with the "oil of anointment" maintaining our nobility of character in face of challenges that seek to defeat us.

In the merit in our aspiring towards true "greatness" of character may Hashem send us Mashiach soon!

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### Things to remember:

