

## SCHEDULE

שבת קדש

Mincha Erev Shabbos **7:00 PM**

Shacharis- Followed by Kiddush **8:30 AM**

Sof Zman K'S- 9:27 א"ג < 8:51 מ"א

Pirkei Avos- **7:30 PM**

Mincha- Followed by Shalosh Seudos **8:15 PM**

Maariv **9:28 PM**

Sunday

Shacharis **8:30 AM**

~ Followed by a Shiur

Mincha / Maariv **8:25 PM**

### Weekday Minyanim & Shiurim

Shacharis

Monday **8:30 AM**

Thursday **6:40 AM**

Tues, Wed, Fri **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Mincha / Maariv **8:25 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman Thursday Night Shiur  
After Maariv**

## SPONSORSHIPS

### Kiddush

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Expressing our hakoras hatov to Hashem for the many recent Simchos in our family and our recent move closer to the shul.

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In honor of our son-in-law, Yitzchok Hecht, achieving Smicha from Yeshivas Chofetz Chaim in Queens, New York"

### Shalosh Seudos

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### Shul Contacts

@OhelMosheBaltimore.com

#### Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

#### Laining Schedule:

Gavi Cohn- Lain@

#### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

#### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

#### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

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*Rabbi Zvi Teichman*

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Issue#146

## RABBI'S MESSAGE

### A Time for Chutzpah!

אשרינו מה טוב חלקנו!

How fortunate we are that this Shabbos is our "Chazakah" Shabbos, concluding three full years of growth as a Kehilla. We have flourished, experiencing the full gamut of the cycles of life, from joy to anguish, yet remaining steadfast in our faith, coming ever closer to our Creator.

Where do we go from here? The challenges seem daunting, almost impossible. We are busting at the seams and in desperate need of space to expand, yet in today's financial climate how logical does it seem to attempt raise the requisite funds we need so badly?

The daughters of Tzelafchad confront Moshe with a seemingly inappropriate request, to inherit land in Eretz Yisrael. Wasn't it made clear that only males heirs are to inherit from their parent? Where did this motivation stem from? Torah and it's rules are Torah even though it might not seem fair?

The daughters assert that their father was not from those who were sentenced to death due to the sins of the spies or the complainers nor was he a cohort of Korach. כי בחטאו מת (במדבר כו ג), *for in his sin he died*. What was this sin that was uniquely "his"?

Rebbi Akiva (שבת צו) claims the Tzelafchad was the "gatherer" of wood, referred to in Parashas Shelach, who was punished for desecrating Shabbos. Rebbi Yehuda ben Beseira hearing this admonishes him, "Akiva you will pay for this! If you are correct, you will be punished for revealing that which the Torah chose to conceal, and if you are wrong you have besmirched a righteous man!" Rather, Rebbi Yehuda asserts, Tzelafchad was from the "מעפילים", the "insistent" ones, who after feeling contrite after the sin of the "spies", sought to defiantly ascend to Eretz Yisrael despite Moshe's directive that they would not succeed. They met their end at the hands of the Amalekites and Canaanites. (שם יד לט)

What did Rebbi Yehuda gain by declaring he was from the Ma'apilim, the same question he raised to Rebbi Akiva is still in place, if he was among the Ma'apilim then why publicize it when the Torah didn't and if Rebbi Yehuda is wrong in his assertion then he is guilty of slander too?!

Where did Tzelafchad get the audacity to defy Moshe so brazenly?

The great Rav Tzadok HaKohen in his sefer Tzidkas HaTzadik (46) reveals a fascinating concept:

*On this, our Sages expounded (Pesachim 86b) מציא חוץ עשה בעל הבית עשה חוץ מציא, "Whatever the owner of the house [who is G-d according to this homiletic interpretation] tells you, do. Except for leaving [in other words, when G-d tells a person to leave His presence and not repent, he does not have to accept it]."*

*It is not for naught that the Torah recorded the episode of the Ma'apilim in Parashas Shelach, of those who believed the words of Moshe [since they repented from their sin]; why did they not listen to him when he said, "Do not go"? Rather, they thought that this was considered "Except for leaving"!... For this reason they went up early, even against G-d's wishes, as the Sages say (Sanhedrin 105a): חוצפתא מלכותא בלא תגרי, "Chutzpah is a kingship without a crown"... They did not succeed because they ate an unripe fig [they went at too early a time]. As the Sages say (Sotah 49b), "In the footsteps of the Moshiach, chutzpah will increase" -- "that is the proper time for this"... Therefore, Moshe said to them, (שם יד מא), "יהיה" לא תצלה, "And this," "And "this" will not succeed." This seems to imply that "this" plan was a good one but will not succeed. Moshe was precise in his words: "And this." Our Sages frequently expound "This -- but not another." Implying that there is another time when [this type of plan] will succeed, which is our time, in the footsteps of the Moshiach.*

Rav Tzadok intimates that there are times that are "ripe" for "Chutzpah"! Even in the absence of clear or logical direction, when the urge is so great and the need so vital, when the footsteps of Moshiach resonate, one may jump in and achieve success even in the face of the impossible!

והיא כן תצלה!

Rebbi Yehuda ben Beseira was revealing the greatness of Tzelafchad, that found it's expression in his brilliant and righteous daughters who expressed a "chutzpah" that was ripe! Due to their absolute and pure connection to the land, "מחבבות את הארץ", they were successful in acquiring a stake in the land they simply couldn't live without!

We must pool together not only our resources, but more importantly our ambitions and heartfelt desire to build our "field of dreams"! When we realize that we can't live without it, we will with "chutzpah" merit that Hashem will provide what we need!

May we in a year from now be sitting in our new building planning our next steps in developing our Kehilla towards ever greater closeness to Hashem!

באהבה עזה,

צבי טייכמן

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~ רפואה שלמה ~

Please daven for דבורה לאה בת חיה שיינדל

Shoshana Rubin has volunteered to coordinate any meal assistance that members of the Shul can offer.

410-486-3244