

SCHEDULE

שבת קדש

Mincha Erev Shabbos	5:19 PM
Friday Night Learning	after 7:30 PM
Daf Yomi— By R' Teichman	7:30 AM
Shacharis— Followed by Kiddush	8:30 AM
-Sof Zman K"ס- גר"א 9:42 < 9:06א	
B'Nos - OFF WEEK	
Mincha - Followed by Shalosh Seudos	5:15 PM
Maariv -	6:29 PM
Avos U'Banim - Final Week :(7:15 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi— By R' Teichman	7:30 AM
Shacharis	8:30 AM
~ Shiur Under Re-Construction	
Mincha / Maariv	5:30 PM

Monday - Friday

Daf Yomi— By R' Teichman	5:45 AM
Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed., Fri.	6:45 AM
Mincha (Mon—Thur)	1:45 PM
Mincha/Maariv	- See You Next Year!
Maariv (Mon-Thur)	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

SPONSORSHIPS

Kiddush

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In loving memory of:

Mrs. Natalie Gray

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Who was Nifteres Erev Shabbos

Shalosh Seudos

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Mr. Brian Simon & Family

Commemorating the Yhartzeir of his Father

Yaakov Ben Abba

To Sponsor please contact Daniel Goldman
Kiddush@OhelMosheBaltimore.com

The Shiur 'n Shmooze Committee

An evening of artistic entertainment for the women of Ohel Moshe. Come Paint a Piece of pottery with us on Morza! Shabbos, February 11 at 8:15 pm at the home of Dena Jakob, 6333 Green Meadow Parkway. Min cost \$10. Light refreshments will be served. Please RSVP to ydfriedman@gmail.com.

The Shiur 'n Shmooze Committee~

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

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

Lainig Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Daniel Goldman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

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Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת יתרו

ש.ו.ב.ב.י.ם

י"ח שבט

אהל משה



Rabbi Zvi Teichman

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Issue#221

An Exquisite Duet

As the Jewish nation was now poised to receive the Torah, God sought to entice them to consent in accepting the Torah willingly.

God declares that if they are prepared to heed and observe His covenant He assures them of three things:

היהייתם לי סגולה מכל העמים, *You shall be to me the most beloved treasure of all peoples,*

ואתם תהיו לי ממלכת כהנים, *You shall be to Me a kingdom of priests,*

וגוי קדוש (שמות יט ה) *and a holy nation.*

Rashi tells us that precisely these words, no less and no more, were conveyed to them through Moshe.

They respond emphatically, בעשה! *We shall do!*

What in this offer lured them so convincingly?

What does it mean to be a treasure? To stay stashed away protected in a safe?

Were all the Children of Israel eager to live a life of a priest and all the concomitant responsibilities?

Were they all equipped emotionally to undertake a life of קדושה, holiness, with all its requirements?

What passions resonated within them that stirred them to consent so quickly?

Every human being has the instinctive desire to be loved. We each need to feel valued and validated as a person. Indeed every child begins its life being nurtured unconditionally. Children who lack that fostering love are often crippled in their emotional development and lack the self confidence that is critical for success in life.

But its not enough just to be loved. One must have purpose as well.

In the sojourn of life everybody pines to make a difference, to carve a unique role for themselves.

It might be on a grand scale or in the realm of family and community. Its what defines us and gives us ambition to further our individual talents and personalities.

A person who feels loved but can't contribute is in danger of falling into the pitfall of despair.

Finally, every human finds particular satisfaction in being part of a special team that rises above the rest of society in serving them uniquely.

Be it a member of Hatzoloh, doctors or teachers, when one senses on is set apart for a special task, one is even more elevated and enriched in ones life.

The nation had been defeated and deflated from any ambition as a result of the many years of slavery. Now suddenly freed their souls thirsted for direction, purpose and meaning in discovering themselves.

As only Moshe could, he delivered the subtleties in God's provision with precision.

He touched on their subconscious need to be "treasured" and loved.

He aroused within them that desire to be defined, to make a unique contribution to humanity,

to serve as a "priest" who is the agent of God in representing His ways.

Moshe tempted them with the ultimate privilege of being part of that cadre of "special forces", הגוי קדוש, a nation set apart by their common strength and ability to inspire the world towards allegiance to God.

Certainly there would be many varied levels of perfection to attain, but everyone would be able to find their unique niche in that ladder towards excellence in serving God.

What technique did Moshe use in capturing their hearts with his words?

In the Torah's initial description of the manner in which Moshe would present the words of God to the nation it states succinctly, (שם) משה ידבר והאלקים יענו בקול (שם) *Moshe would speak and God would respond to him with a "voice / sound".*

What did Moshe speak that God responded to? Wasn't it the reverse?

The Talmud (ערכין א.) derives from here that God was instructing Moshe, who was a Levi, how to sing!

Of all places and time to give musical instruction to fulfill his role as a Levi to sing in the Temple, why now? What relevance was this to the giving of the Torah?

Rabbi Akiva (מכילהא) interprets this verse to mean that as Moshe spoke, God assisted him in projecting his voice, ובנעימה שהיה משה שומע בו היה משמיע לישראל, *and with the "melody" that Moshe was instructed so did Moshe make it audible to the Children of Israel.*

It is not only what he said, but more importantly the tone, warmth and music of the message that penetrated their hearts.

Each on of us seeks to win the hearts and minds of those we seek to influence in coming closer to God.

We can only succeed if we first breed an environment of love, confidence and privilege.

But it must be conveyed with the beautiful and exquisite "melody" of Torah. Only then will we inspire those we seek to.

There are those who respond to the crash of the cymbals but there are others who need to hear the softness of the stroke on the strings of a harp.

The holy Ohr HaChaim explains our verse as a "duet" between Moshe and God.

As Moshe sang the sweet praises of God, God in turn harmonized with the "music" of the Shofar in consent.

We each must bring the song of Torah to the world.

When we synchronize its words with the proper tune and tone we are assured that we will merit to sing a חדש שיר, a new and exquisite song that will herald the arrival of Moshiach.

In a world that has gone amok, it is incumbent on each one of us and play that duet with God, bringing our audience to the final standing ovation!

באהבה,

צבי טייכמאן

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THE FINAL
Avos U'Banim
~7:15pm~
Sponsored by:
The Lasson's!

Thank you to all the generous sponsors & participants for making this first season of Father Son Learning @ Ohel Moshe a success. Specifically, we would like to thank Moshe Berry for spearheading this program and running it so well!

FRIDAY NIGHT LEARNING

Beginning at 7:30pm
Cholent From O' Fishel!

Hey Members!
ARE YOU COMMITTED?
TO SUPPORTING THE BUILDING FUND

Wish you could stretch a bit?
So do we! Lets build this thing!