

SCHEDULE

שבת קודש

Candle Lighting & Mincha 6:53 PM

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis- Followed by Kiddush 8:30 AM

-Sof Zman K'S- א"ח 9:38 א"ח 10:18

Mincha 2:15 PM

Mincha - 6:45 PM

- Followed by Shalosh Seudos

Maariv - 8:03 PM

Mazal Tov!

Yehuda Leib & Yehudis Katz
Invite everyone to join them after
the Shul Kiddush at their home, 2724
Woodcourt, for a Kiddush in honor
of their Daughter
Leah Rivka



FYI...

The 7:45 Maariv is
CLOSED FOR THE WINTER! :)
 (Enjoy the spring and summer)

Weekday Minyanim

Sunday

Shacharis I 6:50 AM

Daf Yomi 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 7:00 PM

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday & Thursday 6:40 AM

-Tue, Wed & Fri 6:45 AM

Mincha (Mo -Th) 1:45 PM

MINCHA/MAARIV 7:00 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mo, Tu, Th) 9:45 PM

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In honor of:

The Auf Ruf of **Josh Steininger**
 and his upcoming marriage to
Sammi Haber!



Shalosh Seudos

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Rachel Bas Yaakov Aryeh

To Sponsor please contact Donny Adler
 Kiddush@OhelMosheBaltimore.com

MAZAL TOV!

Josh Steininger!

On his Auf Ruf this week and his upcoming
 marriage to Sammi Haber!

Welcome to all the family members and
 guests joining us for the Simcha this week.

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

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CONGREGATION OHEL MOSHE

שבת קודש

פרשת ויקהל-פקודי

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תשע"ה

אהל משה



Rabbi Zvi Teichman

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Issue #373

RABBI'S MESSAGE: *Delayed Gratification*

This Dvar Torah is dedicated to my young and dear friend, Yitz T. who has taught me how to live with positivity always. Please have him in mind in your prayers, מאיר שאול יצחק בן דבורה יעל שיחיה, for a refuah sheleimah.

The Torah reports how the Jewish nation responded with great zeal and diligence to the call for material donations and the volunteering of their services and skills to build the magnificent Tabernacle.

We are taught that in the short time of a mere three months the Tabernacle was completed and ready to go. From the day after Yom Kippur, after receiving the Tablets anew, they were commanded to build a sanctuary as testament to G-d having forgiven them for the Sin of the Golden Calf, expressing His desire to dwell in their midst once again. With great dispatch and hope they put their newfound skills and talents to work, throwing themselves wholeheartedly to the task at hand, finishing the construction of the Tabernacle with its many intricate details and vessels by the twenty fifth day of the month of Kislev.

We can only imagine the aura of excitement and anticipation they must have felt as they began to put the Tabernacle into function longing to greet the return of the Divine Presence into their camp.

Yet despite all their aspirations the Tabernacle and its components remained piled neatly gathering dust as they awaited to hear word as to when they should begin the setup and implementation of its service. They began to murmur with uncertainty regarding Moshe's worthiness and his ability to bring this project to fruition. The *'leitzanei ha'dor'*, those jokers among the populace who aspersed all sorts of cynical comments about Moshe ingratiating himself from the communal funds, bred discontent and doubt among the people.

It was first later that it was revealed to them that G-d had all along planned to have the Tabernacle erected in the month of Nissan, so as to merge the joy of the initiation of the Tabernacle with the happiness associated with the birth of Yitzchok who was born in this month.

(ש"ר נב ג-ה, תנחומא פקודי יא)

If that was the case why weren't they informed? Why should they be frustrated after all their heightened expectations and arduous efforts? Was their alacrity in fulfilling their goal of providing all the pieces of the Tabernacle in so short of a time all for naught?

What was so significant about the joy associated with the birth of Yitzchok specifically that it warranted such a significant delay and the festering of anxiety and disappointment among the nation?

When Sarah gives birth to Yitzchok she exclaims לי (בראשית כא ו) כל השמע יצחק לי, *"Whoever hears will rejoice for my sake"*. Rashi brings a source that says that many barren women were remembered as well, many sick were cured, and many prayers were answered. It was to this universal happiness Sarah refers to.

Why did G-d seemingly diminish the import of Yitzchok's miraculous birth by showering blessing on so many others as well? Might this fact not minimize Sarah's merit by implying that others too were deserving?

In this event as well we are told of the *leitzanei ha'dor*, the comedians who would claim that Sarah was impregnated by Avimelech, when she was taken by him as he thought she was Avraham's sister, rather than by her elderly

husband Avraham.

Is it merely coincidental that by these two aligned episodes the cynics were at play?

The Tabernacle was to be the vehicle by which to restore a world to its idyllic conditions as it existed in the Garden of Eden prior to the sin. We yearn for that sense of G-d's presence as it was experienced then. But it must first be discovered and perceived on G-d's terms and even when we are frustrated that He is obscured.

Avraham and Sarah lived with His presence even when He was not readily visible. Despite their disappointment in not being blessed with a child for nearly a lifetime they never lapsed in the consciousness of the Divine Presence in their lives, nor were they ever despondent. Upon the birth of Yitzchok the people were now faced with a challenge. Will they see the hand of G-d reaching through the veil of nature and accept with faith His guiding presence or will they conveniently write it off with cynicism, using humor to deflect the seriousness of the consequences of faith.

The birth of Yitzchok brought joy to a world that would be willing to hear. The great *Ishbitzer* explains that Sarah's statement "whoever hears will rejoice for my sake" is meant to express the notion that all who would *'comprehend'* this message would now be able to break through the barriers of doubt and have their prayers penetrate the darkness and 'reach the ears' of a benevolent G-d, and be the recipient of utter joy.

It was never just about erecting a Tabernacle. It was the devotion towards G-d that would give us an even greater sense of the bond that we have.

G-d wanted to see if our resolve would wane were the Tabernacle be delayed. He wanted us to echo that same steadfast faith and resultant joy that was evident in a lifetime of unconditional commitment that was the legacy of Avraham and Sarah.

Would the nation succumb to dashed hope by this delay and be easy prey to the cynics who would question their faith, or would we retain our enthusiasm allowing it to grow and find an even greater expression of joy when the month of Nissan, the month laden with ever present hope as evident in the joyous birth of Yitzchok that affected all who would be willing to 'hear'?

There was no greater display of this ideal then at the *Akeida*. Yitzchok facing certain death and the quashed hopes of carrying his parents legacy for posterity, nevertheless treads with joyous confidence.

(בראשית כב ה), *And the two of them went together.*

Prior to Yitzchok becoming aware of his serving as the sacrifice, the verse asserts 'they went together', Avraham as Yitzchok who walked with oblivious joy. The Torah reiterates after Yitzchok discovers his destiny, once again 'they went together', Yitzchok as Avraham in resolute happiness to fulfill the will of G-d.

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!!!HAPPY BIRTHDAY!!!

David Delaney, Molly Klein, Yisroel Moshe Shafranovich, Penina Meister, Yechiel Goldsmith, & Tamar Herman!

!!!HAPPY ANNIVERSARY!!!

Shuie & Elise Steinharter, Gavi & Shaina Cohn

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

Yahrzeit:

Elliot Einbinder for his mother

ברוך דיין האמת

We are sorry to inform of the untimely passing of a dear friend, Rabbi Binyomin Insel, Cherished father of Michael and beloved son of Dr. Jerry and Mrs. Penny Insel.

The funeral took place in Israel Tuesday night.

Shiva is at the Insel home, 3301 Bancroft Rd through Tu - AM

Maariv Motzei Shabbos: 7:55

Shacharis: 8am Sunday, 7am Mo & Tu

Mincha/Maariv: 6:55 Su & Mo

The root of the word יחדו is יחד a word that implies joy as in the verse (ויחדו יתרו) and *Yisro rejoiced*.

As we herald the month of Nissan let us take this lesson to heart. In the many challenges we each face may we never lose sight of our mission, our resolve, our joy in being privileged to serve the Almighty. Even when facing frustration and disappointment we must remain steadfast in the consciousness of His unconditional love. In that merit we hope to soon see the return of His full glory displayed openly to the world.

באהבה,
צבי טייכמן