

SCHEDULE

ליל שבת קדש

Early Mincha & Shabbos @Main Shul **7:00 PM**

Candle Lighting &

On Time Mincha @ Social Hall **7:48 PM**

יום שבת קדש

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

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

-Sof Zman K"ס- א"א 9:31 א"א 8:45

Mincha - **2:15 PM**

Pirkei Avos - *By Rabbi Teichman* **6:55 PM**

Mincha - **7:40 PM**

- Followed by Shalosh Seudos

Maariv - **8:58 PM**

CANDLES NEXT SHABBOS - 7:54PM

Chavie & Shawn Burstyn
On the Brth of a BABY BOY!
 Shalom Zachar will be at Shawns Parents house, 6536 Copperfield (Copperfeild & Summerson, 9:30 to 11:30)

Weekday Minyanim

Sunday

Shacharis I **6:50 AM**

Daf Yomi **7:30 AM**

Shacharis II **8:30 AM**

Mincha / Maariv **7:55 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 **7:55 PM**

Daf Yomi (Take II) **9:00 PM**

Maariv (Mo - Th) **9:45 PM**

SPONSORSHIPS

Kiddush

Sponsored by:

Brian and Sara Silberberg

Commemorating the upcoming Yhartzzeit of Brian's mother, Penina Bas Shmuel.

Shalosh Seudos

Sponsored by:

Rob & Larisa Waxman

In honor of the birth of their new niece, Ms _____ Kimelfeld

To Sponsor please contact Donny or Miri Adler at



THANK YOU FOR AN AMAZING EVENT !!

Thank you to all who enhanced the event by attending and special thanks to Donny & Miri Adler, Ben Barer, Uri Meth & Elliot Moskowitz for your hard work and to the Sheynman, Marizan, Meth & Amster families for your donations toward the costs. RASHBY was definitely proud of the Achdus!

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

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

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

Sforim & Siddurim:

Dovi Becker- Library@

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

CONGREGATION OHEL MOSHE

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אהל משה



Rabbi Zvi Teichman

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Issue #380

RABBI'S MESSAGE:

How Do You Measure Up?

For the past thirty three days we have been 'counting the Omer'. We recite the blessing prior to actually counting and mention how G-d sanctified us with His mitzvos and commanded us על ספירת העומר, regarding the counting of the Omer.

Have you ever stopped to think what we are saying? Do we really count 'the Omer'? The Omer was the first meal-offering of barley to be offered from the new grain crops which was brought on the second day of Pesach. The Torah then instructs us to start counting forty nine days from the bringing of the Omer culminating with the fiftieth day being designated as the holiday of Shavuot.

So then we aren't really counting the Omer but rather calculating the number of days 'from' the Omer. So why do we call this mitzvah the 'counting of the Omer' and not more appropriately the 'counting from the Omer'?

Another point to ponder is why do we refer to this meal-offering as 'the Omer'? The word עומר, Omer, is merely a halachic measurement. The Omer is more precisely one tenth of a איפה, an Ephah measure. Is it merely noteworthy because of its measurement? There are many other meal-offerings with the same measurement as well, why then is this one associated with its specific measure more than any of the others?

Rav Yaakov Zvi Mecklenberg in his masterpiece, HaK'sav V'haKabbala, points out that the word עומר, more specifically means 'to utilize' as in the verse that stipulates that a kidnapper is not punishable by death unless והתעמר בו (דברים כד ז), he 'uses' his victim as well. The implication of this word is the utilizing of something in a dedicated purposeful service.

The Torah therefore refers to the עומר, Omer, in the context of the command to count the days from its offering, not as a reference to this measure of barley, but more significantly to the purposeful use of each day in dedicated service to G-d as we progress in our preparing ourselves adequately so we may be worthy of receiving the Torah on the fiftieth day.

We express in our blessing the assertion that we are indeed counting, not simply days from the Omer, but indeed 'the Omer', the daily ascension of renewed devotion evident in our intensified service to G-d. We must make good 'use' of each day and not merely count and watch the days as they disappear.

The term עומר also means a tied bundle of grain stalks as in (שם כד ז), the law regarding a forgotten 'bundle' that must be left in the field.

This emphasizes the accrued efforts that are 'bundled' and 'bound', with this notion of binding accenting our willingness to 'restrict' our inclinations in designating our energies solely in servitude to G-d.

The Holy Alshich directs us to a fascinating Midrash.

When Ivoy found himself frustrated and perplexed with his painful situation he sought a debate with G-d as to why he deserves to suffer. G-d responds rhetorically (איוב לה ד) "Where were you when I laid the foundation of the earth?"

G-d continues, האיפה שלך היכן היתה, "the Ephah of yours, where was it? Were you part of Adam's head, forehead, or other limb? When you can figure that out, then we can debate!"

The Alshich explains this to mean that each one of us has a unique destiny to fulfill and no human can fathom his role without knowing which piece of the puzzle he comes from.

Man is called a איפה, which literally means איפה, where are you from, since

each one of us must live our lives with a consciousness of where we stem from and to where we are heading. The word for character is ,אופי since the quality of who we are is based on the level that we live with this sense of mission.

An Ephah is a basic measurement. Similarly man is referred to as an Ephah for it represents his need to 'measure' up to his specific task and role as part of the composite of the 'greater Adam'.

The Omer that was brought was what remained after first starting with an Ephah of barley flour and resifting it thirteen times until there remained a pure tenth of its original volume, thus an Omer.

Man consists of two hundred and forty eight limbs. One tenth of that would be nearly twenty five, less a fraction (24.8).

There are twenty five limbs that we devote actively in serving G-d. Our brain, two ears, two eyes, tongue, lips, heart, two 'counseling' kidneys, the 'angry' liver, 'laughing' spleen, two feet, ten fingers and the male member that is fractioned by the removal of the foreskin, bringing us a total of twenty five less a segment!

This, the Holy Alshich exclaims, is man as counterpart to the Omer, each representing the refining process of devoting ourselves totally and purely before G-d!

The days of the Omer then are precisely that; days where we continuously 'sift' and refine ourselves, 'utilizing' our talents and strengths in devoted service to G-d. We accumulate these days by 'binding' our inclinations not allowing them to deter us in this marvelous process of refinement. We are indeed not simply counting from the 'Omer', but the Omer itself, days of intensified servitude to G-d.

When we make a Siyum on concluding a significant portion of learning, marking an accomplishment of dedicated effort and time, we recite the poignant prayer of Rabbi Nechunya ben HaKaneh.

We extol the privilege of being among those who are משכימים לדברי תורה, awaken each day invigorated to learn Torah, עמלים ומקבלים שכר, arduously toiling in mitzvos and receiving reward and finally רצים להיי העולם הבא, running towards eternal life.

The word עומר is an appropriate acronym for these three goals, ע-מלים מ-שכימים ר-צים!

(יעוץ בן יהודיע ברבנות כה:)

The Midrash quotes Rabbi Shimon Bar Yochai who points out that among the sacrifices that were brought by Avraham Avinu at the Covenant of the Parts, the עשירית האיפה, the tenth of an Ephah was the only one omitted. (ב"ר מד יד)

Perhaps he sought to teach us that there is one sacrifice that one can only merit its powerful virtue only if one personally dedicates oneself to the task.

The עשירית האיפה, the tenth of an Ephah; the Omer, a result of much concerted effort that brought about this refined end product, embodies this very idea!

May we take advantage of the remaining days of the Omer to prepare and devote ourselves adequately so that we may be worthy of the greatness that awaits us with the receiving of the Torah anew on Shavuot.

באהבה,
צבי טייטלמן

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!!!HAPPY BIRTHDAY!!!

David Kastner, Miriam Dickstein, Chaim Rabenstein, Naftali Meister, Peshi Schorr

!!!HAPPY ANNIVERSARY!!!

?

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!

Yhartzzeit:

**Brian Silberberg, for his mother, Penina Bas Shmuel
Elisheva Rabinowitz, for her mother, Hentsha Bas Melech
Sora Rivka Steger, for her mother Esther**

**The community is invited to attend a Siyum and gathering of
Family & Friends in memory of Benyamin Insel.**

**Sunday May 10th, 12:30pm
Beth Abraham Congregation
6208 Wallis Ave.**

Get ready for YomTov at another Sisterhood event!



Join us for an exciting event with cooking demonstrations by Renee Chernin of thekosherchannel.com and author of *Cooking for the King* who will guide us through some tried and true Shavous recipes.

BONUS! Shirah Wealcatch will be presenting beautiful table decor for Shavuos to brighten up your dining room. We promise you won't need to buy a whole new set of china!

**WEDNESDAY, May 13th at 8 PM
2810 Smith Avenue (house next to the shul)**

Members: \$15, Non-Members: \$18

Visit: <http://www.ohelmoshebaltimore.com/sisterhood> to register
Contact: Sisterhood@ohelmoshebaltimore.com with any questions.