

SCHEDULE

ליל שבת קודש

Mincha & Kabbalas Shabbos @MAIN SHUL 7:00 PM

Mincha & Shabbos Candles @MAIN SHUL 7:46 PM

יום שבת קודש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

-Sof Zman K'S- 8:59 א"ז 9:44 א"ז

Mincha - 2:15 PM

- No Pirkei Avos Shiur this Week -

Mincha - 6:00 PM

- No Shalosh Seudos in Shul this week -

Refrain from eating after - 8:03 PM

Shabbos Ends & Fast begins (50 min) 8:53 PM

HELP WANTED: For quick breakdown of the tables and chairs before Eicha.

Maariv & Eicha- 9:05 PM

CANDLES NEXT SHABBOS - 7:37 PM

IMPORTANT REQUEST:

Please do not lay chairs down on their sides or back to use as a modified seat or support during Eicha and Kinot.

They are not designed to hold weight that way & will be damaged if used this way by children or adults. Thank you!

Sunday - Tisha Be'Av - ט' באב

Shacharis 8:30 AM

Followed by select Kinot with elucidation and introduction by Rabbi Teichman. Until Chatzos - 1:11 PM

Mincha 1:45 PM

Shirei Hisorerus 6:50 PM

Join us as we connect to the final moments of the day in an inspiring Kumzitz of meaningful and timely songs.

Mincha 7:30 PM

Maariv 8:20 PM

Fast Ends (42 min) 8:44 PM

Daf Yomi 10:00 PM

Weekdays

Daf Yomi - By Rabbi Teichman (M-Fr) 5:45 AM

Shacharis - Mon & Th 6:35 AM

Shacharis - Tu, We, Fr 6:45 AM

Shacharis - Mon-Fr 7:50 AM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 7:50 PM

Daf Yomi- Take II (Mo-Th) 9:00 PM

Daf Hayomi Behalacha 9:15 PM

Maariv 9:45 PM

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The Kassel Family

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Rabbi Teichman, and the whole Shul!

To Sponsor an event or book the social hall please contact
Miri Adler at Kiddush@OhelMosheBaltimore.com

HELP WANTED: FRIDAY TABLE CLOTH SETUP

*The entire Shul, and the Kassel's neighbors and friends wish them the best and an easy relocation.

Since moving in to the new Shul, Elishama and his kids have come every Friday & Erev Shabbos to setup the tablecloths at the Shul. We thank them for their hard work and dedication.

Answers to 9 FAQ's about the 9th of Av & the end of the 9 Days

- 1) There are generally no mourning practices on this Shabbos and one may continue to eat meat and drink wine through Seudah Shelishis. One eats regularly and must refrain from eating and drinking by sunset.
- 2) Relations are prohibited unless it is Leil Tevilah.
- 3) After sunset one may continue to sit on a chair and wear leather shoes.
- 4) At Tzeis Hakoachavim one should say Boruch Hamavdil and change out of Shabbos clothes and remove leather shoes. All restrictions now begin.
- 5) We recite in Shul prior to Eicha the Bracha of Borei Meorei HaAish.
- 6) One who may eat on Tisha B'Av must first recite Havdala. One omits the introductory Hinei Kel and recites only the brachos of Hagafen and Hamavdil and omits the one of Besamim.
- 7) For all others this version of Havdala is recited on Motzei Tisha B'Av.
- 8) This year one may bathe, do laundry, wear fresh clothes, shave and take a haircut on Sunday night.
- 9) One must refrain however from eating meat and drinking wine until the morning. It is customary to refrain from music as well.

Please contact Rabbi Teichman for any other questions at 410-570-3333

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

Agudah Scrip:

Sasha Zakharin - szakharin@gmail.com

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Rabbi Zvi Teichman

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Issue # 444

RABBI'S MESSAGE:

Moshe recalls the remarkable victories we experienced over the mighty warrior, Sichon, the king of Cheshbon, and his giant brother, Og, the king of Bashan.

The Torah goes on to record how in an earlier episode the nation of Ammon defeated the race of giants known as Refaim, with Og the only giant to escape. They took as a trophy of this great triumph the cradle that Og used as a child which was made of iron and measured nine cubits in length by four cubits in length, by the cubit of Og. The Torah's detailed description of the precise size of his cradle as a child was to give us an idea of his enormous size and strength that these Ammonites were nevertheless able to overcome in his adulthood. (עפ"י רש"ם ורש"י)

The Targum Yehonoson says the Ammonites displayed this cradle in a museum as a testament to their own might.

Why does the Torah go to such great length in discussing the 'cradle' of Og and its significance to these warring nations? If it was simply to amplify the greatness of the miracle in defeating this powerful goliath it could have described his size as an adult as it appears in the Talmud where it depicts his ankle alone as being thirty cubits off the ground.

The Midrash reports how when Yitzchok was weaned from his mother, Avraham celebrated the event with a banquet, inviting many dignitaries, among them Og. These kings who attended we are told were all decimated by Yehoshua when he conquered the land many generations later. The kings there taunted Og who was wont of calling Avraham 'a barren mule who would never beget children'. Og quickly retorted by cynically portraying Yitzchok as a mere excuse of a child who was so puny that he could be crushed with his one finger. G-d hearing this disparagement declares to Og that he will yet see countless thousands and myriads of Yitzchok's descendants into whose very hands he will fall. (ב"ר נגז)

The Midrash concludes with the words of Rabbi Levi who said, *the cradle was rocked for the first time in the house of our father Abraham.*

Some commentaries suggest that Avraham was the inventor of the cradle, constructing it in a way that allowed for the child to be rocked and soothed. Others add that Yitzchok was actually the first child born undeveloped who would require constant nurturing as he would grow, whereas until that time children were born more fully developed and able to fend for themselves without significant outside intervention.

And there are those who suggest that the 'rocking of the cradle' refers figuratively to G-d having 'rocked' Og from his smug attitude towards Yitzchok, using the reference of his sturdy and large iron cradle as a metaphor for his misplaced overconfidence. (רש"י, מנחת הכהן, עץ יוסף)

Clearly though, this depiction of the stature and character of Og in contrast to the worthy descendants of Avraham, represents a struggle between these forces that is somehow embodied in the imagery of the cradle.

Og exemplifies invincibility. Yet from the earliest days of his youth he is ensconced in a mighty bed that emphasizes his enormous size and strength.

'Puny' little Yitzchok on the other hand is born into this world extremely vulnerable. Accenting this weakness is his need for a cradle that would allow his caretaker to reassuringly rock him, subconsciously instilling within him the sense that although he is so vulnerable someone is looking after him.

In the culture of Og a child from its infancy would develop an attitude of self-preservation and independence. A child incubating in this environment, especially one possessed with the hardness of Og, was likely to come to think of himself as invulnerable.

Sichon went out toward us - he and his entire people - for battle...

Og Slept Here!

Og king of Bashan went out toward us - he and his entire people - for war...
(במדבר ב לב - ג א)

The identical wording in these verses which describe these two 'courageous' brothers engaging in battle are instructive. Each of them arrogantly go it alone, with their 'people' joining them being described as merely a tangent, since it would have been more appropriate to write: '*Sichon/Og and his entire people went out...*'. Clearly they counted on their prowess and might that deemed them invincible. Wouldn't it have been much easier for them to have enlisted the aid of their brother? But no, these 'supermen' thought they were unbeatable and needed no one but themselves. (רש"י, שפתי כהן)

As it turned out they were handily defeated and fell on their faces and their delusional invulnerability.

The Torah emphasizes in several places that defeating these two nations were the 'entrance fee' before entering into the Holy Land.

Avraham, our beloved Patriarch, in appealing to G-d for children to develop slowly, allowing for our instilling within them in their years of extreme vulnerability a sense of security and trust in a 'hand' that 'rocks them from afar' at all times, was teaching us perhaps one of the most vital messages for life.

We are all too often victims of our fear of vulnerability.

We are afraid to admit ignorance lest we be perceived as unintelligent.

We fear asking for help lest we appear weak and incapable.

We dread sharing our deepest feelings openly and honestly lest we will be viewed as emotionally infirm.

We recede from challenge lest we embarrassingly fail.

One who senses G-d's constant love, concern and validation will never be ashamed nor defeated and will give themselves permission to expose their vulnerability.

On Tisha B'Av we face our vulnerability in the most profound way.

We have sinned, failed, suffered, and have been shamed and abused, yet we reassert that despite this failure and pain, He is still rocking our cradle, assuring us that He is there waiting with hope and encouragement until we finally 'grow up'.

Those who wear the armor of invincibility will inevitably fall on their faces. Those who are ready to shed the shackles of false pride, delusional power and foolish self-determination, permitting themselves to be honest in exposing their weaknesses, fearlessly reaching out towards their fellow man and G-d, will reap the rewards that await those who realize the steady hand that guides us amidst the most difficult of times and 'rocks' us so warmly.

We must each cast off the 'Og' within us, facing candidly our limitations but rising unabashedly to the challenges that face each one of us, restoring healthy relationships among ourselves and clinging to the hand that soothes us so reassuringly that we will indeed grow up.

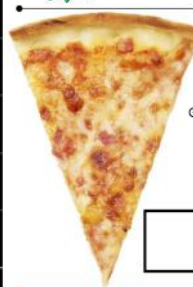
What may seem as weakness now will blossom into newfound strength.

For G-d comforts Tziyon, He comforts her ruins, and He will make her wilderness like Eden, and her wastes like a garden of G-d, gladness and joy shall be found there, thanksgiving and the sound of music. (ישעיה נא ג)

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באהבה, צבי טייכמאן



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!!!HAPPY BIRTHDAY!!!

**Noa Kassel, Tani Kates, Moshe Kravetz,
Yehuda Rubin, Deborah Bandos, Chana Kermaier, Elise
Steinharter, Nomsie Berry**

!!!HAPPY ANNIVERSARY!!!

**Sasha & Debbie Zakharin, Donny & Mimi Ankrin,
Moshe & Nomsie Berry, Yankie & Dena Goldsmith, Yaakov
Baruch & Shifra Beren, Naftali & Shani Benyowitz**

*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!*

YAH Shalosh Seudos (Young At Heart)

August 27, at 6:00 PM

At the home of Beverly Berger, 2518 Smith Ave.

RSVP to morahbev@yahoo.com

END OF SUMMER SHUL BBQ!

The Ohel Moshe BBQ will be on September 5th (Labor Day)
from 4:00-6:00 PM at Wellwood (near Hatton).

**Admission for
Members:
Regular: \$15, Ages 2-12: \$8
Family Maximum: \$60**

**Admission for
Prospective Members:
Regular: \$20, Ages 2-12: \$10
Family Maximum: \$80**

**Sponsorship: Steak Holder: \$120
Includes 1 steak, PLUS admission for immediate family!!**

Register on the shul website or email
sisterhood@ohelmoshebaltimore.com

GABBAI CARD UPDATE!

The Gaboim would like to get an early start on updating your Aliyah card, if your family info is not updated in ShulCloud and... You're just not gonna do it, Naftali Miller is willing to take the information in person after Mincha/Maariv. Please see him to make this happen!