

SCHEDULE

ליל שבת קדש

Shabbos Candle Lighting Time 4:54 PM

~Friday Night Learning - With Shul Made Chulent!~
Come back any time after your Seudah for Kemach & Torah!

יום שבת קדש

Daf Yomi -	7:30 AM
Shacharis - Followed by Kiddush	8:30 AM
Sof Zman K'S- 9:08 א"ג 9:50 א"ג	
Mincha -	2:15 PM
Bnos for girls age 4-7 in Social Hall	2:15-3:15
Bnos for girls age 8-10 in Classroom	2:15-3:15
Mincha - Followed by Shalosh Seudos	4:45 PM
Maariv	6:04 PM
Avos U'Banim	6:45 PM

FRI	☁	44/42	מזג האוויר בשבת
SAT	☁	53/47	Ohel Moshe Weather *Only Hashem can guarantee

**CANDLES NEXT
SHABBOS - 5:02 PM**

2016 TAX STATEMENTS: FYI - Year end tax statements will be emailed and mailed out this week. Thank you!

Weekday Minyanim & Shiurim

Sunday

Shacharis I-	6:50 AM
Daf Yomi - By Rabbi Teichman	7:30 AM
Shacharis II -	8:30 AM
Parsha Club 4 Girls <small>Weekly Sponsorships Needed!</small>	10:00 AM
Mincha/Maariv -	5:00 PM
Seder Limud -	8:45 PM
Daf Hayomi Behalacha	8:20 PM or 9:15 PM
Maariv -	9:45 PM

Weekdays (Monday-Friday)

Daf Yomi - By Rabbi Teichman (Mo-Fr)	5:45 AM
Shacharis- Mo, Th	6:35 AM
Shacharis- Tu, Wed, Fr	6:45 AM
Daf Hayomi Behalacha	7:25 AM
Mincha (M- Fr)	1:45 PM
Mincha/Maariv (M-Th)	5:00 PM
Maariv I (M-Th)	7:45 PM
Daf Yomi- Take II (Mo-Th)	8:00 PM
Night Seder Chabura Learning	8:45 PM

NEW Tuesday Shiur-Taamei HaMitzvos-R' Moshe Holtzer 9:00 PM

Daf Hayomi Behalacha	8:20 PM or 9:15 PM
Maariv II	9:45 PM

SPONSORSHIPS

Kiddush

Sponsored By

???

Shalosh Seudos

Sponsored By

Yoni & Tova Herman

Thank you Dejman family for sponsoring last week!

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

Avos U'Banim - 6:45 PM Motzei Shabbos!

Featuring a story from the Rabbi plus learning, pizza and prizes!

SPONSOR NEEDED Thank you Becker & Heineman families for sponsoring last week!

For questions or sponsorship contact Yoni Herman at yonahherman@yahoo.com. Weekly Sponsorship \$150

The Parsha Club for Girls has been a big hit and the crowd is growing. Please consider sponsoring this program a week, especially if your child attends regularly. Weekly Sponsorship is \$72, Thanks! Thank you Gerstein Family for Sponsoring Last Week!

Parsha Club for Girls!

Sunday 10-11 AM - Girls ages 6-11 - Social Hall

Theme intro, story, project, and snack based on the Parsha or a featured Midah!
GROUP LEADERS: Yael England & Bracha Hutman

Thank you to the Gerstein family for sponsoring last week!
For more information and sponsorship opportunities contact Suri Schwartz at sschwartz@bnosyisroel.org weekly sponsorship \$72

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@

Pledge Balances:

Miri Adler- Pledges@

Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch- FixIt@

Bulletin & Announcements:

Shoshana Goldberg & Gali Wealcatch- Bulletin@

Sisterhood@

Bracha Caine, Shira Friedman, Elise Steinharter, Gali Wealcatch

Agudah Scrip

Sasha Zakharin - scrip@

Building Committee - Building@

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אהל משה



Rabbi Zvi Teichman

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Issue # 466

RABBI'S MESSAGE:

It's Time to Come Home

After Pharaoh's first attempt to crush the Jewish nation by imposing overwhelming physical burdens fails, as he observes the more he afflicts them the more they increase, he implements plan B.

The 'king of Egypt' confronts the Hebrew midwives, Shifra and Puah, instructing them to kill the Jewish sons on the birthstool. The Torah testifies that these midwives 'feared G-d' and refused to submit to the 'king of Egypt's' directive. Not only do they allow the infants to survive but as the Torah attests how 'they caused the boys to live' by providing food and water as well. The 'king of Egypt' summons them once again questioning their defiance of his edict. The Torah describes how these heroes respond to 'Pharaoh', no longer described as the 'king of Egypt', telling him that the Jewish women are quite adept at delivering their own babies and it is virtually impossible to intercept them.

In reward for their epic efforts the Torah states:

ויטב אלוקים למילדת וירב בעם ויעצמו מאד. ויהי כי יראו המילדת אלוקים ויעש להם בנים (שמות א, כ, כא). *G-d was good to the midwives, and the people increased and became very numerous. Because the midwives feared G-d, He made them 'houses'.*

From the superficial reading of this episode it would seem as if Pharaoh was counting on these two women alone to carry out his plan to decimate the male newborns. How would two midwives be capable of carrying out such a feat when thousands of babies were born daily? Some allege that they were the chief midwives who would convey this command to the cadre of midwives that were under their charge, but the simple reading doesn't bear that out. So what was Pharaoh thinking?

The verse that describes the good that was bestowed on these two heroes seems disjointed. It begins to tell how G-d was good to them, interrupting any description of an award with a report of their thriving birthrate, then goes on to describe how they fear of G-d, and finally depicts the reward they received - 'houses'.

What are these 'houses' the Torah refers to? Rashi informs us that it refers to the 'houses' of: ליה ומלכות, כהונה, the Priesthood, the Levites and the Davidic dynasty of royalty these two women would merit descending from them. Shifra was actually Yocheved, the mother of Moshe and Aharon from whom families of Priests and Levites would descend. Puah is Miriam, from whom King David would derive.

Although Rashi cites a verse that refers to the Temple, where the Priests and Levites served, as the 'house' of G-d, and also mentions King Solomon, the heir of King David, and his 'house' of royalty, why all the mystery in housing this promise in such cryptic form? In what way does a 'house' encapsulate these three realms?

A house serves three purposes. It is first simply a shelter from external elements and forces. Secondly it is a place that unifies the varied functions within one house but more significantly it is a realm that unites the people within it. Finally it is the domain of the head of the household wherein his values, goals and aspirations find a forum and expression, standing proudly as a monument to its resident's ideals and very essence.

Pharaoh initially sought to break the Jewish spirit from within. By imposing overwhelming burdens he hoped it would break their soul and resolve for life. When they flourished despite his efforts, he set his eyes on the Jewish midwives. He sensed that if he could frighten these two illustrious women into submission before him, perform his standing as the all-powerful despot whose very word can bring instant death, their despair would trickle down to all womenfolk in bringing them to despondency.

Little was he aware of whom he was dealing with. These resilient women would not allow themselves to be intimidated by his facade of power. Whereas the Torah describes him as the 'king of Egypt' speaking to these women, when they respond the Torah accounts how they spoke merely to 'Pharaoh'. They never allowed external influences and other's perception to cloud their perception of the truth.

This corresponds to the character of a house that keeps foreign influence out the door. The next detail in Shifra and Puah's brave stance is the Torah depicting how את וחנין את, they caused the boys to live. The Midrash describes how they enlisted the wealthier Jews to provide food and water for the impoverished mothers. Their altruistic actions inspired the masses to unify in defying the enemy. In their zeal to promote unity among the women they prayed that G-d should remove even the normal

percentage of deficiencies in newborns that transpire so that no woman might suspect them of having caused the defects.

Isn't this the second goal of a healthy household, to promote concord within the family?

Finally the Torah accents their 'fear of G-d' that fueled their commitment and not retreating an iota from the word of G-d in fulfilling His will. The Midrash aligns this expression of fearing G-d with that which is mentioned at the Akeidah in reference to G-d exclaiming after seeing Avraham's willingness to sacrifice his beloved son, "now I know you are a G-d-fearing man".

Although Avraham is known as the 'beloved of G-d', one who excelled in 'loving G-d', nevertheless his greater title is that of fearing G-d. One who serves from 'love' may at times enter into a zone of comforting informality, it is only one who at the same time maintains fear of G-d who is assured never to make any relaxed assumptions and will remain vigilant in fulfilling G-d's will exactly. These women weren't reacting merely out of human or motherly compassion, but rather out of an unflinching and uncompromising commitment to the will of G-d.

This must be the banner of every Jewish home, unswerving devotion that stems not from one's own understanding and instincts but are measured solely by the word of G-d. This then is the third aspect of a inspired Jewish home: goals, aspiration and commitment in the pure spirit of Torah.

בראשית ה, כ, כא. The word for house refers more accurately to any entity that 'contains', for it is the ability to effectively absorb within the G-dly values that define us. Rav Hirsch writes that our Patriarch Yaakov makes the first reference to a 'House of G-d' which means nothing else than: *that the sphere in which human souls are planted and blossom, to which people take everything they accomplish, and in which all their activity in building up their lives takes place, that is the greatest and nearest place for finding the revelation of G-d.* בראשית ה, כ, כא.

Aren't the Levites described in that function as the ones who will 'safeguard his charge and the charge of the entire assembly'?

The role of a king, as Maimonides depicts it, is to be 'the heart of the people', breaking away the barriers that divide us in order to unify us in His service.

The Priests are the ones whom the Prophet tells us are whose 'lips ought to preserve knowledge, because he is the messenger of the G-d Almighty and people seek his instruction from his mouth'.

It is then no wonder these remarkable women who embodied these very principles who merited instilling within our nation these values that found its full expression in their inspired descendants.

G-d was 'good to the midwives' by allowing them to see the impact they had on the masses of downtrodden mothers. It was Yocheved and Miriam's absolute commitment to the will of G-d that naturally resulted in fusing into the soul of our nation these qualities that are part and parcel of every authentic Jewish home. They were indeed rewarded with בתים an internal well of enthusiastic and devoted commitment to the word of G-d, that will forever illuminate our lives and families.

May we keep the evil forces that seek to infiltrate our homes at bay with the same zeal of the guardians of the Temple, the Levites.

May we mightily pursue unity amongst our people with the nobility of the royalty of the House of David.

May we portray in our lifestyles the brilliance of G-d's inspired commandments recreating the 'House of G-d' in the image of the holy priests, in every detail of our daily service to G-d.

It's time to come home!

באהבה,
צבי טייכמן

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!!!HAPPY BIRTHDAY!!!
HEBREW
Yoni Levin, Aviva Gittel Miller, Arnie Ganz, Michael Mordechai Bloch, Zali Bier, Devorah Meira Weiskind, Heather Berner, Miri Cadle

!!!HAPPY ANNIVERSARY!!!
Reuven & Janine Chapman

YAHARZEIT:
Sheldon Zeller, for his father, Herman Zeller ר' צבי דוב בן שלום אשנר

MAZAL TOV! Addison and Stephanie Schonland, on the marriage of their Daughter, Hayley, to Natan Orlofsky! מזל טוב

SPECIAL REMINDER FROM RABBI TEICHMAN:

Chaverim Yedidim!

Firstly, this Monday evening the dedicated members of the twice daily Daf Yomi shiur will be celebrating a Siyum on Masechet Bava Metzia. This has been a long haul, having covered many fascinating topics in the world of finance and commerce.

On Tuesday morning we will begin the longest Masechet in Shas, Bava Basra, which we will G-d willing conclude during the Three Weeks. Now is a great opportunity to join/rejoin the Daf and commit to a daily dose of Gemara, a great start to each and every day for the rest of your life!

I look forward to learning with you and traveling together on the pathways of wisdom daily!

Secondly, this past Tuesday a new exciting shiur was initiated which was well attended and enjoyed by all. If you are looking for an opportunity to explore the Taamei HaMitzvos in a shiur lead by R' Moshe Holzer, please come Tuesday evenings at 9 PM followed by Maariv at 9:45.

B'Ahava, Rabbi Zvi Teichman