

## SCHEDULE

ליל שבת קדש

**Shabbos Candle Lighting Time 7:17 PM**

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Z- 8:30 AM

Followed by Kiddush

Mincha - גר"א- 9:52- 9:12- 2:15 PM

No Bnos Until After Pesach

**Shabbos Hagadol Drasha - 6:00 PM**

Mincha - Followed by Shalosh Seudos 7:10 PM

Maariv 8:27 PM

**48/34 מזג האוויר בשבת\***  
**61/39 Ohel Moshe Weather**  
 Only Hashem can guarantee

**CANDLES NEXT**  
**SHABBOS - 7:24 PM**

SHABBOS HAGADOL MEALS  
 A Project of the Ohel Moshe YAH Club!  
 Thank you Beverly Berger & Janine Chapman  
 for making this first of its kind program happen!  
 Fri Night after Shul, Shabbos Day 12ish, RSVP ONLY



## Weekday Minyanim & Shiurim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - 7:30 AM

Shacharis II - 8:30 AM

Mincha/Maariv - 7:15 PM

Seder Limud - 8:45 PM

Daf Hayomi Behalacha 8:20 PM or 9:15 PM

Maariv - 9:45 PM

Bedikas Chametz After 8:19 PM

## ערב יום טוב - תענית בכורים - Monday

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

Shacharis I- 6:35 AM

Daf Hayomi Behalacha 7:25 AM

Shacharis II - 8:30 AM

Both Followed by Siyum

Sof Zman Achilah: 10:29am גר"א, 10:57 גר"א

Sof Zman Biur: 11:49am גר"א, 12:02 גר"א

Candle lighting & Mincha 7:20 PM  
 -Followed by Shiur

FULL PESACH SCHEDULE AVAILABLE WITH  
 DAILY DAVENING TIMES IN SHUL OR ONLINE  
 CONDENSED VERSION ON OTHER SIDE

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

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WELL, NOT REALLY, BUT IF WE HAD THEY WOULD BE:



## Shul Contacts

@OhelMosheBaltimore.com

**Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

### Gaboim:

Naftali Miller & Chaim Mordechai  
 Meister - Gabbai@

### Laining Schedule:

Pinchas Friedman- Lain@

### Kiddush, Shalosh Seudos

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Sasha Zakharin - scrip@

**Building Committee - Building@**

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**Rabbi Zvi Teichman**

**CONGREGATION OHEL MOSHE**

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Issue # 477



## RABBI'S MESSAGE:

Of all the sacrifices that were brought in the Temple the only one we are told will eternally be brought is the Korban Todah, the Thanksgiving-offering. All the other sacrifices will be unnecessary in a world void of sin, but the need to offer gratitude is forever.

This is derived from the prophecy of Yirmiyahu who foretells of that longed for time in the future when the desolate streets of Jerusalem will ring once again with "the sound of mirth and the sound of joy, the voice of a bridegroom and the voice of a bride, the sound of those saying, "Thank the Lord of Hosts, for the Lord is good, for His loving-kindness endures forever," bringing a Thanksgiving-offering to the House of the Lord, for I will restore the captivity of the land as at first, said the Lord.

Although we are familiar with the common notion that this sacrifice is brought by someone who has been saved from a life threatening event, such as one who recovered from serious illness, was released from prison, had journeyed through a dangerous desert, or one who successfully traversed the mighty sea, Rabbeinu Bechaye points at that evidently even a bride and groom offer a Thanksgiving-offering upon their have reached that special milestone.

A Thanksgiving-offering was unique in that although it is classified among the category of sacrifices known as Shelamim, which may be consumed for two days and a night, the Todah must be eaten by the very next morning. Additionally the Todah was distinguished from other Shelamim in that it was accompanied by forty loaves of bread. The reason for this shortened time frame and abundant bread was so that the one bringing the offering would be compelled to invite and share his joy with many people so that he would be assured the loaves wouldn't be left over when the morning arrived. This would spread the joy and express his gratitude widely.

In a fascinating parallel the Korban Pesach, the Paschal Lamb, is also identified as a Shelamim, it must be devoured by the next morning, and is eaten together with bread, Matzah. Furthermore, the Korban Pesach must be eaten b'chaburah, together with others in a group.

In fact our custom to have three matzos at the Seder is based on the correspondence to the thirty loaves, comprised of three types of unleavened bread, that accompanied the Todah, excluding an association with the other ten leavened loaves of the Todah which are prohibited on Pesach.

The simple understanding of this equation is that the Korban Pesach is also a Thanksgiving-offering for our having survived the life threatening imprisonment as slaves in Egypt, that we re-live each year and regale in a night of praises and gratitude to G-d for His loving intervention.

Perhaps though there is a deeper connection.

The Jerusalem Talmud exhorts us not to partake from Matzah on the day before Pesach and to wait patiently to first eat the Matzah at night, in the context of the command to fulfill all the mitzvos of the night. One who abrogates this charge is equivalent to a groom who consummates his marriage with his bride before having recited the Sheva Brachos, the seven blessings that are recited beneath the Chuppah, marriage canopy, that permits them to live as husband and wife.

The Abudraham and others claim that this is not a casual comparison, but rather an emphasis on the notion that the night of the Seder is a celebration of the marriage of the Jewish nation; the bride, to its Groom; the Almighty.

In the course of the Seder there are seven blessings that precede the eating of Matzah, correlating to the Sheva Brachos, the seven blessings that are recited beneath the Chuppah, at every marriage. Some suggest that the wearing of a Kittel at the Seder is reminiscent of a Chosson. The Vilna Gaon says that our covering the Matzah, resembles the veil a bride is adorned with.

## Happy Anniversary

So we are not merely celebrating Thanksgiving but our very anniversary as well.

In the absence of the Temple and these special inspiring sacrifices that were brought there how can we celebrate the joy of this most memorable event?

The earlier quoted verse that speaks of the return of the glorious days of the Temple and joy to the streets of Jerusalem is in counterpoint to another verse that Yirmiyahu spoke prior to the destruction. There he foretells in the name of G-d how, "I will stop from the cities of Judah and from the streets of Jerusalem the sound of mirth and the sound of gladness, the voice of the bridegroom and the voice of the bride, for the land shall be desolate."

Here Yirmiyahu refers to the cessation of four of the five sounds that he later reported would prevail in Jerusalem one day. He never prophesied regarding the silencing of 'the sound of those saying, "Thank the Lord of Hosts, for the Lord is good, for His loving-kindness endures forever," bringing a Thanksgiving-offering to the House of the Lord.'

Could it be that the voice of those who would thank G-d by offering Thanksgiving offerings would never stop? Wasn't the Temple destroyed and with it any possibility of bringing sacrifices?

The Holy Maharsha observes that in the last of the seven blessings that we recite under a Chuppah it makes reference to the second prophecy of Yirmiyahu and paraphrases the verse that describes the future Jerusalem, but makes one critical change.

...let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness, the sound of a groom and the sound of a bride, the sound of exultation of grooms from under their Chuppah, and youths from their joyous banquets...

The first four 'sounds' are identical to those expressed by the prophet, but this last expression, the sound of exultation of grooms from under their Chuppah, and youths from their joyous banquets..., doesn't seem to be patterned after the last part of Yirmiyahu's words that talk about, the 'sound of those saying, "Thank the Lord of Hosts... bringing a Thanksgiving-offering to the House of the Lord'.

The Mahrasha says that evidently the 'fifth' sound never stopped. Although during the days the Temple stood we celebrated amongst our friends partaking with joy in the Todah and Pesach sacrifices, in the presence of the Holy City and the Temple, but secret to Jewish survival, the friends and family we rejoice in, and with, will be the source of strength that will carry us through the most difficult times, allowing us to exult in the Almighty even when the dark clouds of galus and its challenges seek to defeat and break us.

We need not the sacrifice itself, only the camaraderie and warmth of family and good friends who empower us to express songs of thanksgiving in the most trying of circumstances.

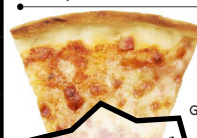
After all the hard work, vast monies spent, tense-filled moments preparing for Pesach, we must take a deep breath, look around the table and appreciate the people who enthuse, appreciate and encourage our very being. That is what will endure, that is what is eternal, is that which will buoy us upon the stormy waves that life sends our way.

May we celebrate our special anniversary in the company of those special individuals who recognize our strengths and understand our weaknesses, enabling us to rejoice with confidence in our marriage to our exquisite Chosson, who lovingly took each one of us by the hand removing us from the depths of Egypt towards a destiny that will bring us back to joyous streets of Jerusalem soon!

באהבה,  
צבי טייכמאן



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## !!!HAPPY BIRTHDAY!!!

**Temima Kermaier, Aron Moss, Tzvi Becker, Rena Berkowitz, Chanya Rabinowitz, Chaim Tzvi Michael, Ariel Drabkin, Yaffa Ankri, Yael England, Rocky Caine, Shira Rabinowitz, Riki Rosenblum, Chaim Amster, Shalva Becker, Rivky Leichter, Leah Sackett, Yanki Frager**

## !!!HAPPY ANNIVERSARY!!!

**Yoni & Tova Herman, Yehuda & Tzipora Frager  
Zvi & Avital Friedman**

### Yahrzeit:

**Daniel Hutman, for his mother  
Golda Leah Hutman, נולדה לאה בת יעקב**

**Riki Rosenblum, for her father  
Michael Zwebner, יחיאל מיכל בן מאיר צבי**  
*This info is provided by YOU through the member database!*

### CONDENSED PESACH SCHEDULE:

#### 1st Days - פסח:

Daf Yomi- 7:45 AM Shacharis- 8:30 AM  
Mincha- (M - Erev YT) 7:20PM, (Tu & W) 7:30 PM  
Maariv- (M) 8:00PM, (Tu) 8:22PM, (W) 8:31 PM

#### חול המועד:

Shacharis- 6:30 AM & 8:30 AM Daf Yomi - 7:30 AM  
Mincha/Maariv- 7:30 PM Late Maariv (Th) 9:45 PM

#### שבת חול המועד:

Daf Yomi- 7:30 AM Shacharis - 8:30 AM  
Mincha- (Erev Shabbos) 7:24PM, 2:15PM & 7:15 PM  
Maariv - 8:34 PM

#### 2nd Days - פסח:

Daf Yomi - 7:30 AM Shacharis - 8:30 AM  
Mincha- (Su - Erev YT) 7:24PM, (M & Tu) 7:35PM  
Maariv - (M) 8:28PM, (Tu) 8:37PM