

## SCHEDULE

ליל שבת קדש

Mincha & Kabbalas Shabbos@MAIN SHUL 7:00 PM

Mincha & Shabbos Candles@MAIN SHUL 7:57 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S- מ"א-9:41, 8:55 א"ש  
Followed by Kiddush 8:30 AM

Mincha - 2:15 PM

Pirkei Avos - By Rabbi Teichman 6:55 PM

Mincha - Followed by Shalosh Seudos 7:45 PM

Maariv 9:05 PM

**87/68 מזג האוויר בשבת\***  
**79/63 Ohel Moshe Weather**  
\*Only Hashem can guarantee

**CANDLES NEXT**  
**SHABBOS - 7:49 PM**

**Miriam & Moshe Hammelburger**  
**On the birth of a BABY BOY!!**  
**Shalom Zachar at their home,**  
**6815 Greenspring Ave, after 9:00 PM**

### WOMEN'S OPEN HOUSE ONEG

Please join the Sisterhood for an open house

Women's Oneg with light refreshments!

Come greet our growing shul community!

**This Shabbos Nachamu August 5th from 4:30PM - 6:30PM**  
**at the home of Naomi Ganz 6702 Darwood Drive.**

### Weekday Minyanim & Shiurim

#### Sunday Minyanim

Shacharis 6:50 AM, 8:30 AM

Mincha/Maariv 8:00 PM

Maariv 9:45 PM

#### Weekday Minyanim

Shacharis (M, Th) 6:35 AM

Shacharis (Tu, We, Fr) 6:45 AM

Shacharis - II (M - Fr) 7:50 AM

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M, Tu, W, Th) 8:00 PM

Maariv (M, Tu, W, Th) 9:45 PM

### Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F),

& 7:30PM(M-Th)

Daf Hayomi Behalacha- with Rabbi Teichman 7:25 AM

or 8:20 PM or 9:15 PM with Chavrusa's

Seder Limud (Sun-Th) 9:00 PM

## SPONSORSHIPS

### Kiddush

*Sponsored by*

**By Ephraim Relerford**

**In honor of Ronnie Pachino**

*Wishing him & the kidney recipient a שלמה ! דפואה*

### Shalosh Seudos

*Sponsored by*

**Ari and Suri Schwartz**

**With thanks to HKB"H for his many Chasadim**

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



**Family BBQ featuring a CHILI COOKOFF Competition**  
Join Ohel Moshe on **SUNDAY, SEPT 3RD** **TIME 4-7PM**  
Toras Simcha Lawn  
Corner of Park Heights & Slade  
(parking is available at SHC)  
To compete in the Chili Cookoff: \$500/team.  
includes: Meat Ingredients & Complimentary Ticket Packages  
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Form a Neighborhood Team!  
with Celebrity Judges!  
including: **HOSBIE GOLBY** & Co-Founder **Isaac "Yitzzy" Schaeffer**

### Shul Contacts

@OhelMosheBaltimore.com

**Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboim:

Naftali Miller & Chaim Mordechai  
Meister - Gabbai@

#### Repair & Maintenance:

Shuie Steinharter & David  
Wealcatch- FixIt@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
Wealcatch- Bulletin@

#### Kiddush, Shalosh Seudos

**Sponsorship & Hall rental:**

Miri Adler- Kiddush@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Agudah Scrip

Sasha Zakharin - scrip@

#### Pledge Balances:

Miri Adler- Pledges@

**Building Committee** - Building@

## CONGREGATION OHEL MOSHE

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אהל משה

**YOMIM NORAIM**  
Seat Reservations  
Info Coming Soon!

שבת  
שלום



*Rabbi Zvi Teichman*

## CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

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Issue # 493

## RABBI'S MESSAGE:

After the Children of Israel receive the *Luchos*, the Two Tablets, after having heard the Ten Commandments at the powerful revelation at Mount Sinai, they approach Moshe with what appears to be a contradictory observation and request.

First they observe how remarkably, *היום הזה ראינו כי ידבר אליקים את האדם וחי* (דברים ה כא) *This day we saw that G-d will speak to a person and he can live.* Clearly they survived the 'fire and thunder' and lived to tell the tale. Yet, in that same breath they go on to question, *ועתה למה נמות כי תאכלנו האש הגדולה הזאת* (שם שם כב), *But now, why should we die when this great fire consumes us?* But didn't they endure?

They then strangely go on to repeat exactly what they previously stated when they exclaim, *כי מי כל בשר אשר שמע קול אליקים חיים מדבר מתוך האש כמנו ויחי* (שם שם כג), *For is there any human that has heard the voice of the Living G-d speaking from the midst of the fire, as we have, and lived?*

Finally they get to the point and beseech Moshe that he serve as the intermediary between them and G-d in transmitting the Torah lest they be consumed by the fire of G-d's presence.

If they were able to survive what were they worried about?

Why did they reiterate what they had already asserted?

What did they seek to accomplish by having Moshe be their go-between?

In their first declaration they speak in the past tense, having heard, and, *הימים האלה*, having 'survived'. In their second statement however they speak in present and future tense, their hearing the voice of the Living G-d, *מדבר*, literally 'speaking' in the present, and *ויחי*, to live in the future tense.

The previous Stropkover Rebbe, who survived Auschwitz alone, having lost his entire family, and merited to rebuild it in the holy city of Jerusalem, offers a fascinating idea to resolve this dilemma. (דברי יששכר דוב)

Initially the people were expected to receive the Torah in its entirety there and then for all of time. It was a daunting task that required super-human qualities to absorb the Torah fully in all its fiery brilliance. They feared they wouldn't be able to maintain the requisite greatness of character and focus on a constant basis. If they lapsed they'd be consumed. They therefore suggested that the Torah be transmitted and received by the entire body of *Klal Yisroel*, over the span of history, with each member representing a vital piece of that mosaic.

The Holy Baal Shem Tov taught that this notion is indicated in the words of King David who exclaimed, *לעולם די דברך נצב בשמים* (תהלים קיט פט), *Forever, G-d, Your word stands firm in the heavens.*

The saintly Reb Naftoli Zvi of Ropshitz explains that this process was facilitated through the elevated persona of Moshe Rabbeinu. The verse states, *ממנו שבתך השיגה* (שם לג יד), *From the place of His dwelling He oversees*, with the first letter in these three words spelling out מ-נ-ה, Moshe, alluding to his role as conveying the message of Sinai throughout the generations.

It is for this reason we pray each day *ותן חלקנו בתורתך*, *Grant us our share in Your Torah.* This, he teaches, is the flip side of another prayer we recite each Shabbos, *ישמח משה במתנת חלקו*, *Moshe rejoiced in the gift of his portion*, referring to his soul's continuous mission in the fleshing out the full expression of Torah through the 'pieces' each Jew brings to life with each one's unique contribution.

Perhaps this explains why in the first assertion of their ability to survive it mentions the fact that G-d may speak to a *אדם*, a man and, *ויחי*, survive, whereas in their second statement they speak of *כל בשר*, literally, *all flesh*, having heard the voice of the Living G-d and living. They sought to imply that *אדם*, the term used for 'man', indicating one of stature and accomplishment can possibly withstand the revelation and live, but they feared that when they would fall and slip into the realm of *כל בשר*, all flesh and its limitations and temptations, they wouldn't last.

## Is G-d Still Alive?

They knew however that even in their diminished state they would be able to nourish their souls, thriving and radiating the light of Torah in the challenges the nation would face throughout the long history in overcoming adversity while remaining loyal the word of G-d, being engaged in a constant process of transmission of Torah and its ideals and mission.

They therefore spoke of a perpetual transmission of Torah and assured Moshe that by this method they would attain 'life', in the future.

The Rokeach, Rabbi Eliezer of Worms renowned Talmudist, Kabbalist and illustrious member of the Chasidei Ashkenaz, makes a remarkable observation and startling theory.

We refer to G-d as the *אליקים חיים*, Living G-d. Does G-d 'live' in the normal sense of the word? To live connotes a possibility of death and the defiance of it. Can we use such a mortal term to describe G-d?

The only place in all of the Five Books of Moshe that this term is used is in our verse where it also talks of His children, *ויחי*, living. He says that G-d can only 'live' if the spirit of 'life' exists within us as well. When we stop 'living' in a sense G-d does too. He says that it is the basis for the custom among some to omit from the *Piyutim* on Rosh HaShana and Yom Kippur the expression of the *א-ל חי וקיים*, the *Living and Enduring G-d*, since on these days our 'lives' are not yet assured, and therefore neither is His!

There are times when it may appear as G-d is not alive, but whenever a Yid exhibits his inner life-force we 'resuscitate', as it were possible, His presence and bring Him back to 'Life'.

*The famed survivor Mrs. Pearl Benisch who chronicled her experiences in the darkness of the Holocaust, inspired thousands by her story and life.*

*She retells an episode where she was confronted by a doctor who said she couldn't believe in G-d for how could He have let so many innocents perish. Mrs. Benisch asked her permission to share with her one experience. She described how when she arrived in Auschwitz, beaten and broken she passed by the dreaded gas chambers and was gripped with fear and revulsion. In the midst of this chaos she hears someone calling her name. She looks up to see a former teacher of hers when she attended Bais Yaakov in happier times. With a smile this teacher warmly wished her a 'Gut Shabbos'. Bewildered she was taken aback wondering how anyone could possibly wish a Gut Shabbos in front of the towers belching fire and clouds of black smoke. Her beloved teacher responded that it's indeed a Gut Shabbos for even in this gehinnom they never stopped being a holy Jew, never allowing themselves to become animals bereft of all dignity and purpose. Even among death, starvation and the Nazi beasts, Shabbos still reigned. She reminded us that it remains a Gut Shabbos as long as one retains hope and faith in the Living G-d. Mrs. Benisch shared that for the first time she breathed freely and answered Gut Shabbos in return.*

*Upon hearing this remarkable testament of faith the doctor said that if Mrs. Benisch still believes in G-d after all this then she too believes in G-d. With this the doctor retrieved a little morsel of her portion in Torah as well. (From: Stories that Warm the Heart, Rabbi Binyomin Pruzansky)*

May we live and thrive by living lives permeated with faith, commitment and purpose and bring G-d back to 'life' as well!

A Gut Shabbos!

באהבה,  
צבי טייכמאן

WELCOME NEW MEMBERS! Say Hi!

HELLO  
my name is

Dana Gerson  
(And Ami... Soon!)

HELLO  
my name is

Josh & Sammi  
Steininger

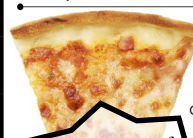
And thank you for recently becoming a member affiliate!

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!!!HAPPY BIRTHDAY!!!

Elise Steinharter, Nomsie Berry, Bruce Berkowitz,  
Chana Berkowitz, Avi Schwartz, Tzvi Pancer,  
Rafael Abramson, Rachele Amster

!!!HAPPY ANNIVERSARY!!!

Ethan & Heather Berner, Fred & Dina Karlip

YAHREZEIT:

Beverly Berger, for her mother, Ann Gusinow, דב סאנוה

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Rabbi Jeff & Barbara Ifrah

On the Engagement of their son  
Ami to Dana Gerson

Everyone is invited to the Vort:  
Sunday, August 6, 2017, 4-8 PM

George Peabody Library

17 E Mt. Vernon Place, Baltimore, MD 21202

(complimentary valet parking)

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## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$133,975.80

TOTAL COLLECTED: \$ 28,108.51

In new pledges and payments toward the Phase III Fundraising Goal of \$999,999  
To learn more or get involved in this exciting project contact The Building Committee  
at building@ohelmoshebaltimore.com or talk to Rocky Caine, Noki Ganz,  
Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!