

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
<i>Sof Zman K'S</i> א 8:58 גר"א 9:34	
Avos Shiur	7:30 PM
Mincha- Followed by Shalosh Seudos	8:05 PM
Maariv	9:19 PM

שבעה עשר בתמוז

Fast Begins	4:45 AM
Shacharis	8:30 AM
Mincha / Maariv	8:05 PM
Fast Ends	9:13 PM

Weekday Minyanim & Shiurim

Monday—Friday

Gemarah Shiur	6:00 AM
<i>Maseches Avodah Zarah with Rabbi Teichman</i>	

Shacharis

Mon, Thurs	6:40AM	Tues, Wed, Fri	6:45AM
Dirshu Halacha Program	7:30AM		
Additional daily minyan (Mon - Fri)	8:10AM		
Mincha	1:45 PM		
Mincha / Maariv	8:15 PM		
Open Beis Hamedrash	7:00 PM		
Shiur (Mon-Thur)	9:30 PM		
Nightly Maariv (Mon-Thur)	9:45 PM		

Thursday Night Shiur, Rabbi Teichman
After Maariv

SPONSORSHIPS

Kiddush

Drs. Jeremy & Nomi Schnittman

In loving memory of Jeremy's uncle Arthur Eisner

לע"נ ר' אשר יצחק בן גדל

Shalosh Seudos

Dr. Mark & Devorah Levine

In Memory of Rabbi Yosef Yarmush

לע"נ ר' יוסף בן משה יצחק

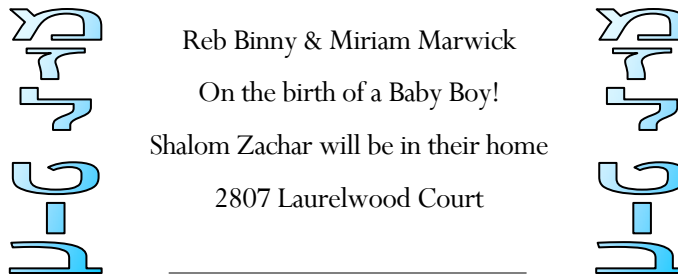
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-Ohel Moshe Family Celebration-

Next Shabbos, פרשת מטות, is the anniversary Shabbos marking one year since the inauguration of Congregation Ohel Moshe.

Join us for a special Kiddush and celebration

following Davening Shabbos morning פרשת מטות.

This is a very special occasion for the entire Ohel Moshe family and we hope everyone will attend and participate.

-Sponsorships Needed- More info coming separately.

CONGREGATION OHEL MOSHE

שבת קודש
פרשת פנחס

ט"ו תמוז

אהל משה



Rabbi Zvi Teichman

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Volume #51

RABBI'S MESSAGE

Giving a Darn

We are about to enter once again that tragic period in Jewish history the **בין המצרים**, the “three weeks”. We are still enduring the agony of **גלות** as evidenced so painfully in the harrowing images of the caskets containing the bodies of Ehud Goldwasser and Eldad Regev **הייד** being received by their families and returned to **קבר ישראל** this week.

We pay respect to the **גוף**, the physical body, despite the fact that what is eternal is the **נשמה** that can never be mutilated by our enemies. In truth it is the tangible body that will one day regenerate in the time of **תחיית המתים**; the revival of the dead. Yet, what is the deeper significance of this physical entity that we so cling to and are willing to extend ourselves to great extremes and sacrifice to retrieve?

There are three **מתנות**; “gifts”, **חז”ל** tell us that can only be **נקנית**; “acquired” through **יסורין**; suffering; **תורה**, **ארץ ישראל**, and **עולם הבא**. To accomplish in Torah, to deserve the privilege to live in the land of Israel and achieve a portion in the world to come one must seemingly suffer first. The **רמב”ם** informs us that the prerequisite to suffer is not about the reward that results but rather about “acquisition”, the retention of the **מעלה**; the virtue of Torah and Mitzvos that transforms us. Only one who is willing to endure despite difficulty will succeed in having the **תורה** penetrate his entire being and essence. The **יסורין** is not the goal but rather the test of one's commitment and mettle. One who is willing to face difficulty and all obstacles in pursuit of the goal, is one who truly “gives a darn” and has attained a deeper and true connection with Hashem and His Mitzvos.

זמרי בל סלוא, נשיא **פנחס** risks his life in salvaging the honor of Hashem at the disgraceful public display of immorality when a **נשיא** engages in the despicable act with the Midianite Princess **כזבי בת צור**. The Halacha states that one is not obligated to take action under such circumstances but is nevertheless exempt from punishment if one acts zealously. In fact the Midrash states that were **זמרי** to have defended himself by killing **פנחס** first he would not have been culpable or punished. Nevertheless **פנחס** stands up fearlessly to this **רשע** and the 24,000 members of the tribe of **שמעון** and reacts with great **נפש** and **מסירת נפש**.

פנחס is rewarded with the covenant of **כהונה**; priesthood. The verse states **והיתה לו ולזרעו ברית כהונה עולם**; *and it shall be for him and his offspring after him a covenant of eternal priesthood.*

The Talmud derives from this verse that even a **חלל**; a desecrated priest who performs the service, although he is prohibited from doing so, nevertheless the service is accepted. Why is this Halacha, which pertains to **אחרון** and his other descendants as well, first mentioned in context of **פנחס**'s being rewarded with **כהונה**; priesthood?

Perhaps the Torah is teaching us that it was **פנחס**'s willingness to suffer and sacrifice for what he believed in that depicted just how ingrained within his soul the spirit of **קדושה** was, so that even disqualified progeny would still embody and inherit this sanctity. It didn't have to be about obligation for him to react because it was never about reward but rather about his very essence and being that couldn't tolerate the disgracing of Hashem's name.

The name **פנחס** is spelled for the very first time with a **”י”**; **פינחס**, at this episode **פינחס** is the same **גמטריא** as **יצחק**, 208! It is this legacy of willingness to sacrifice one's physical self on the altar of one's beliefs that has made us the nation we are.

Who we are is not evident necessarily in what we do but more importantly in how and what we are willing to sacrifice for our beliefs.

The body of a Jew is then the vehicle by which he displays his allegiance and devotion to Hashem. It is no wonder we treat so respectfully the **גוף**.

The young Israeli soldiers who risked life and limb to guard and protect **אחינו בני ישראל**, who made the ultimate sacrifice deserve our greatest admiration and heartfelt prayers. May we be so inspired to live such exemplary lives of sacrifice in our daily devotions to Hashem.

חז”ל tell us that **פינחס זה אליהו**; that **פינחס** is **אליהו** who never expired and lives on forever. Just as **פינחס** elevated his entire physical being to an entity of **קדושה** through his **מסירת נפש**, so may the “body” of **ישראל** see its return to its rightful place in the merit of our willingness to suffer and “give a darn” about what we truly believe in!

באהבה,
צבי טייכמן

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Hadasah Gila