

## SCHEDULE

ליל שבת קודש

Mincha & Shabbos Candles 4:39 PM

**Friday Night Learning - With Cholent!**

יום שבת קודש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K'S - 9:06 א"ג - 9:49- א"ג 8:30 AM

**No Shabbos Morning Kids Groups This Week**

Followed by Kiddush

**Mazel Tov Dovid & Yehudis Barer on the Aufruf of their son Yitzchak and his upcoming marriage to Shifra Ehrenkranz!**

**We welcome all the family and guests who joined us this Shabbos for the Simcha!!**

Mincha - 2:15 PM

Bnos - NO GROUPS THIS WEEK DUE TO EXTREME COLD

Mincha - Followed by Shalosh Seudos 4:30 PM

**GUEST SPEAKER:** We welcome Rabbi Jablinowitz - Rosh Yeshiva of Ateret Yerushalayim (AJ) who is visiting with us this Shabbos from Israel and will inspire us with some Torah at Shalosh Seudos

Maariv 5:49 PM

Kol HaNearim Learning Program 6:45 PM

18/6 מזון האוויר בשבת \*  
Ohel Moshe Weather  
18/5 Ohel Moshe Weather  
\*Only Hashem can guarantee

**CANDLES NEXT  
SHABBOS - 4:45 PM**

### Weekday Minyanim & Shiurim

#### Sunday

Shacharis - 6:50 & 8:30 AM

Mincha/Maariv 4:45 PM

Maariv 9:45 PM

#### Weekday Minyanim

Shacharis (M, Th) 6:35 AM

Shacharis (T, W, Fr) 6:45 AM

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

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M-Th) 4:45 PM

Winter Maariv (M - Th) 7:45 PM

Maariv (Su - Th) 9:45 PM

#### Shiurim & Learning Opportunities

Daf Yomi 7:30AM<sub>(Su)</sub>, 5:45AM<sub>(M-F)</sub> & 8:00PM<sub>(M-Th)</sub>

Daf Hayomi Behalacha- 7:25 AM

Seder Limud (Sun-Th) 9:00 PM

Women's Tehillim Learning Thursdays 9:15 AM

## SPONSORSHIPS



### Kiddush

Sponsored by

**Dovid & Yehudis Barer**

*Celebrating the auf ruf of their son Yitzchak!*



### Shalosh Seudos

Sponsored By - The Gedalius Family

Le'Zchus a Refuah Shlema for Maryam bas Devorah

To Sponsor an event or book the social hall please contact Miri Adler at [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

### KOL HaNearim - 6:45 PM Motzei Shabbos!

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

**Young boys and their fathers coming out in the cold to lean! You KNOW you wanna sponsor that!**



For questions or sponsorship contact Yoni Herman at [yonahherman@yahoo.com](mailto:yonahherman@yahoo.com). Weekly Sponsorship \$150



### MAZEL TOV TO KEVIN & MELISSA MAKO ON THE BAS MITZVAH OF THEIR DAUGHTER, SARAH CHAYA!

**EVERYONE IS INVITED TO A KIDDUSH AT THEIR HOME, 3003 TEMPLE GATE, AFTER 11:30 AM. SHABBOS MORNING.**

**MAZAL TOV AS WELL TO THE PROUD GRANDPARENTS AVI & RIVKAH MAKO!**

### Shul Contacts

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#### Rabbi Teichman

410-570-3333 or [ravzt@ohelmoshebaltimore.com](mailto:ravzt@ohelmoshebaltimore.com)

#### Gabaim:

Naftali Miller & Chaim Mordechai Meister - [Gabbai@](mailto:Gabbai@)

#### Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch - [FixIt@](mailto:FixIt@)

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Pinchas Friedman - [Lain@](mailto:Lain@)

#### Bulletin & Announcements:

Shoshana Goldberg & Gali Wealcatch - [Bulletin@](mailto:Bulletin@)

#### Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - [Kiddush@](mailto:Kiddush@)

#### Sisterhood@

Bracha Caine, Shira Friedman, Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker - [Library@](mailto:Library@)

#### Aquadah Scrip

Sasha Zakharin - [scrip@](mailto:scrip@)

#### Pledge Balances:

Miri Adler - [Pledges@](mailto:Pledges@)

**Building Committee** - [Building@](mailto:Building@)

## CONGREGATION OHEL MOSHE

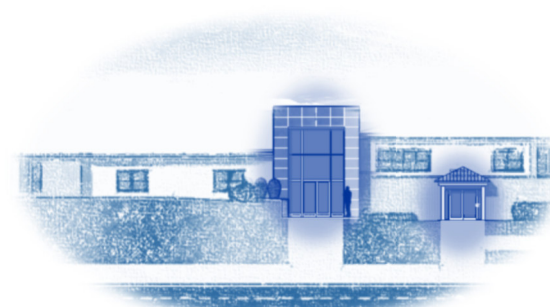
שבת קודש

פרשת שמות

י"ט טבת תשע"ח

שו"ב י"ם

אהל משה



Rabbi Zvi Teichman

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Issue #513

## RABBI'S MESSAGE:

Moshe is finally summoned by G-d to take the Jewish nation out of Egypt. In what seems related to his characteristic humility Moshe hesitates and asks G-d, **מי אנכי**, "Who am I" of all people to be worthy of assuming this mighty role? A seven day debate ensues until Moshe finally accepts his noble mission.

There are many suggestions in trying to justify Moshe's initial refusal, but after all is said and done how is it humanly possible to defy a direct command from G-d, no matter how incomprehensible it may be? Isn't that the legacy of the Akeidah? Avraham could have posed more penetrating questions to G-d regarding the contradictory prophecies that foretold of promises that would now be quashed in one act. Yet, Avraham defiantly declares "I, in my innocence, will proceed nonetheless!"

In one last ditch effort Moshe conjures up one final argument, begging G-d to appoint his more worthy and older brother to the task of leading the nation, rather than he. The Midrash Tanchuma details the nature of this request revealing that Moshe asserted that he was no longer fearful of accepting the role but earnestly sought to honor his brother who had prophesied for over eighty years in Egypt, fearing that he would be encroaching on Aharon's greater stature and causing him much stress.

G-d assures Moshe that Aharon harbors no resentment and on the contrary is genuinely happy for him. G-d attests to the fact that *'when he sees you he will rejoice in his heart'*. G-d Himself, the sole judge of the depths of our hearts, bears witness to Aharon's unqualified joy.

The Midrash makes a fascinating statement on this verse. Rabbi Yitzchok bar Meryon asserts that if only Aharon would have known that the Torah would record for all of posterity his happiness over Moshe's appointment, he would have gone out to receive Moshe with 'drums and dance'. From here, Rabbi Yitzchok observes, we learn that when one does a good deed, one should do it **בלב שלם**, wholeheartedly.

On the face of it, it would seem to be taking Aharon to task for not having expressed his joy more fully, for if he had realized the significance of his act he should have done it with even greater exuberance.

However the great Reb Tzadok takes a totally opposite approach and offers a revolutionary idea in *Avodas Hashem*, in how to serve G-d properly.

*The true value of an act is not when one senses the importance of it, for then it is not a big deal to be motivated to do that which is so significant. Precisely when one doesn't realize its implication but acts innocently and simply because it is what is naturally good and right, fitting to be aligned with the will of G-d, then even a plain deed is valued greatly.*

*Doing something בלב שלם, wholehearted, is accomplished specifically when one is unaware of its import. It is only then that G-d will choose to record it for perpetuity. When one is aroused to do something with enthusiasm from a consciousness of how valuable that act is, one is not acting necessarily out of the deep-seated sense within our heart to do what is simply 'good' but rather out of an urge to perform that which is precious in the eyes of G-d, and is thus not identified as בלב שלם, wholehearted. Despite the many great deeds Aharon performed in his lifetime the Torah chose to record that which, within its simplicity, epitomizes a whole heart.*  
דברי סופרים אות כב

Were Aharon to know how significant his gesture of love towards his beloved brother Moshe meant of course he would have sought to manifest it with 'a band and on the dance floor'. But were he to have done that it wouldn't have reflected his true character. What made him great was simply his natural, unadulterated and unconditional joy he possessed for his brother. That is truly wholehearted and never contrived.

## Wholly Hearts

The practical lesson for us here is to realize that our deeper personal greatness lays not in our pursuit of great and public displays of acts of accomplishment but in those deeds where we unwittingly respond because we embody that which is instinctively good and right. Therein lays the true litmus test of our accurate persona, of who we really are.

When Moshe initially responds to G-d's request saying **מי אנכי**, Who am I?, the Midrash interprets it not as an expression of humility but rather as a pointed query to G-d. Moshe was asking G-d, didn't You promise Yaakov, **אנכי אעלך**, "I will bring you out from Egypt, intimating that You alone would lead them out with all its implications and not by the hand of a mere mortal and his deficiencies like myself? Where is the fulfillment of **אנכי, I, is what Moshe is wondering about**

The great Gaon and rabbinic leader, Rav Yitzchak Elchonon Spector, the famed Rav of Kovna, says that it was directly to this challenging question that G-d responded, **איהיה עמך**, "I shall be with you". G-d was implying that specifically through agency of the illustrious persona of Moshe who would fully represent the pure will of G-d in every facet of his being, serving as a virtual conduit for the Divine Presence, as we are taught that the *'Shechinah* spoke via Moshe's throat', G-d would indeed be present, fulfilling His promise to Yaakov. **ועני יצחק חייב פתח השער ח**

Perhaps we can now attempt to understand the motivation and resistance of Moshe to his mission.

Moshe certainly, in the spirit of the Akeidah, would have risen to the role without fear of risk or failure, for if G-d had so commanded him, then so be it whatever the consequence.

What he was striving for however was for that quality of **לב שלם**, wholeheartedness. After all, if he is destined to attain that stature as a vehicle for the Divine Presence, he would have to ascend to levels of self-perfection so that he could indeed flawlessly reflect in his image the absolute will of the Almighty.

He sought to fathom his role so that his response to any summons from G-d would stem not from his allegiance to the importance of the mission but more purely from the essence of natural good and right that he would embody were he to fully understand his role.

His concern for his brother's feeling wasn't an excuse, nor would he deny G-d's will over his brother's feelings. Did Avraham hesitate because of the even greater harm that would have befallen his beloved son, Yitzchok? Certainly not! It was necessary though to get in touch with his deepest feelings aligning them instinctively with the will of G-d, so that he would be able to act 'wholeheartedly' without any taint of contrivance. Only then could Moshe achieve that which G-d essentially directed him to be, the personification of the 'good', the perfect will of G-d, in his every act and emotion.

The Midrash concludes that after the era of prophecy has concluded, each one of our purely motivated, wholehearted actions are recorded by Elyahu the Prophet and the Melech HaMoshiach and sealed by the Almighty Himself.

May we infuse our being with the pure will of G-d so that our unassuming wholehearted deeds accrue the merit to hasten our redemption.

באהבה,  
צבי טייכמאן

Enjoy a sample of Edén Café's delicious food weekly with Salads provided Shalosh Seudos!

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*MEMBER*  
**Janine Chapman, Sarah Naomi Weiskind, Avital Friedman, Yosef Chaim Delaney, Yoni Levin**  
*This info is provided by YOU through the member database! PLEASE keep your account update with your family info.*

RESERVE YOUR SIMCHA: Did you know that you can predict the week of a Bar Mitzvah nearly 13 years in advance? Email [Kiddush@ohelmoshebaltimore.com](mailto:Kiddush@ohelmoshebaltimore.com) to reserve the Shabbos of your Simcha today (after Shabbos)! Oh.. & don't forget to ask about the new Kiddush option at the Atrium!

**NEW MEMBERS - Welcome to the OM Family!**  
*Catching up on some recent new members!*


**HELLO**  
my name is  
**Moshe & Adina Meister**

**HELLO**  
my name is  
**Shlomo & Racheli Caplan**

*And thank you for recently becoming Membership Affiliates:  
Avromi & Mindy Wiener, Eugene & Tatyana Bomar, David Diamond*

## Building Project - Phase III

*Expanding Our Boundaries & Increasing Our Possibilities!*



**TOTAL PLEDGES: \$243,495.05**  
COLLECTED FROM PAYMENT SCHEDULES: \$94,366.86  
*Figures reflect new pledges, lump sum gifts and payment plan installments 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](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!