

# SCHEDULE

## ערב פסח

**Candle Lighting & Mincha** 7:10 PM

Maariv - 7:35 PM

Chatzos - 1:12 AM

## 1st Day - פסח : Shabbos

Daf Yomi - By Rabbi Teichman 8:00 AM

Shacharis- 8:30 AM

Mincha - 2:15 PM

Mincha - Followed by a Shuir 7:05 PM

Maariv - Candles after 8:20 (50min) 8:12 PM

Chatzos - 1:11 AM

## 2nd Day - פסח : Sunday

Daf Yomi - By Rabbi Teichman 8:00 AM

Shacharis- 8:30 AM

Mincha - Followed by a Shuir 7:15 PM

Maariv - 8:20 PM

## חול המועד :

Shacharis- 6:30 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis- 8:30 AM

Mincha 1:45 PM

Mincha/Maariv 7:20 PM

Maariv 9:45 PM

## 2nd Days: Thursday - ערב פסח

## עירוב תבשילין

**Mincha** 7:16 PM

## Friday : שביעי של פסח

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis- 8:30 AM

**Candle Lighting & Mincha** 7:17 PM

## Shabbos : אחרון של פסח

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - (Yizkor - Approx 10:00) 8:30 AM

Mincha - 2:15 PM

Mincha - 7:15 PM

Followed by Seudas Ha'Mashiach / Seudah Shlishis

Maariv - 8:27 PM

# !!!HAPPY BIRTHDAY!!!

Chaim Tzvi Michael, Ariel Drabkin, Yosef Meister, Mindy Berkovits, Yaffa Ankri, Yael England, Rocky Caine, Shira Rabinowitz, Riki Rosenblum, Chaim Amster, Shalva Becker, Rivky Leichter, Laliev Silverman, Aviva Adler, Leah Sackett, Alex Friedman, Moshe Grosberg, Yehudis Hutman, Chana Basya Shafranovich, Yanki Frager, Rochel Wealcatch

# !!!HAPPY ANNIVERSARY!!!

**Yoni & Tova Herman**

This info is provided by YOU through the member database. Please be sure to update so we can celebrate and commemorate important dates with you!

## Yahrzeit:

Beverly Berger, for her father, Sander Gusinow.

סנדר בן מרדכי

Riki Rosenblum, for her father, Michael Zwebner

יחיאל מיכל בן מאיר צבי

No kids groups or Bnos until after Pesach! Why?

So that the parents should ask

# SPONSORSHIPS

Sponsor needed for Neilas HaChag - \$120

# CORPORATE SPONSORS

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



Yes, THESE JOKE ARE YOSHON

## Shul Contacts

@OhelMosheBaltimore.com

**Rabbi Teichman**

410-570-3333 or ravzt@ohelmoshebaltimore.com

## Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

## Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch - FixIt@

## Laining Schedule:

Pinchas Friedman- Lain@

## Bulletin & Announcements:

Shoshana Goldberg & Gali Wealcatch - Bulletin@

## Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

## Agudah Scrip

Sasha Zakharin - scrip@

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Dovi Becker - Library@

## Building Committee

Building@

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## Chometz Concerns - chometz@

(email will be instantly destroyed)

CONGREGATION OHEL MOSHE

# פסח

תשע"ח



# אהל משה



**Rabbi Zvi Teichman**

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #525



## RABBI'S MESSAGE: *אמת! מה נהדר ... היה כהן גדול*, True! How Marvelous was the Kohen Gadol

The great Chasidic masters point out that there are many parallels that exist between the holiest day of our year, Yom Kippur, and the night of Pesach:

Tradition tells us that Yom Kippur is a day that the Satan is powerless. This notion is reflected in the mitzva on Pesach to utterly eradicate that symbol of the evil inclination, Chometz, leaven. The eve of Pesach is also a ליל שימורים, a night of watchfulness, as we are protected from damaging forces.

The concept of עינוי נפש, tormenting our physical self, denying the basic earthly pleasures on Yom Kippur is echoed in the להם עני, bread of affliction that is so integral to celebrating Pesach.

On each of these days we conclude its service with the sentiment, לשנה הבאה, בירושלים הבנויה, Next year in the rebuilt Jerusalem.

We don a white Kittel on both of these days as evidence of our "clean and pure state of being".

The Sainly Maharal adds that our Kittel simulates the special "White Garments" the Kohen Gadol wore only once a year when performing the special service unique to Yom Kippur. When we sit at the Seder we are akin to the Kohen Gadol entering the Holy of Holies.

The Kohen Gadol enters the Holy of Holies on Yom Kippur a total of four times.

First to bring the קטרת, the Incense, then to sprinkle the bull's blood there. Next he sprinkles the goat's blood and finally returns later to remove the ladle and fire-pan he previously utilized when creating the cloud of smoke that rose from the incense in the ladle being placed onto the coals in the pan.

The bull was a sacrifice that was brought by the Kohen Gadol on behalf of the greater family of Kohanim as well as for his own. The goat atoned for the sins of the entire nation. The Incense represented the Kohen Gadol's unique role and relationship role with G-d. This special stature was accented by his returning later to enter once again to remove the ladle and fire-pan, which the Talmud refers to as עבודת ידיו, a "personal service", as opposed to his communal responsibility in the earlier activities.

The קרבן פסח, the Paschal offering, was an anomaly among sacrifices. While it is brought בכנופיה (פסחים נא), with the multitudes and masses, everyone bringing it in the Temple at the same time, in three alternating shifts, nevertheless it is halachically classified as a קרבן יחיד, a personal offering. Nevertheless, despite it being a "personal" offering we must eat it בחבורה, together in a group of family and friends, where we are prohibited from leaving the group during that time.

The Kohen Gadol places his elevated role in the context of his relationship to his family, the nation and in the very personal one with G-d alone.

Similarly each one of us realizes our being part of a great nation as well as our special connection to our community of family and friends.

We additionally each declare as well, חייב אדם לראות את עצמו כאילו הוא יצא, עתה ממצרים, man is obligated to view oneself as if he himself had left Egypt just now.

As the Kohen Gadol who stands alone before G-d, we too contemplate our very personal relationship with Him in the context of our greater and long and glorious history.

No matter which seat we take at the Seder we each sit at its head. Each one of us plays out a role that was yet selected and designed specifically for us when "we" left Egypt.

How we perceive that truth is the essence of this night. The Jewish nation and our families and communities each need our contribution and without it cannot achieve its noble purpose.

We are no different than the Kohen Gadol who stands solely before G-d. He held each of our hands on that fateful night as we each began our long journey and destiny.

The Kohen Gadol on Yom Kippur recited a special prayer as he exited the Holy of Holies that included within it the sentiment that G-d should pay no heed to the requests of the עובדי דרכים, travelers, who beseech G-d not to allow it to rain, even when there is a drought, as it interferes with their travels.

The Holy Kitzker alleges a much deeper meaning to this entreaty of the Kohen Gadol.

He explains there is a major difference between עובדי דרכים, literally translated as people who pass through on the roads of life, and the more noble appellation that is often used, הולכי דרכים, those who walk purposefully on the roads of life.

Those who do not see each step as meaningful and laden with purpose will have misguided intentions and actions. Those who understand the value of each step and encounter, can be counted on to live life patiently and thoughtfully, relishing and valuing each challenge they face.

After the nation was instructed for the very first time regarding the details of the Pesach the verse reports, וילכו ויעשו בני ישראל כאשר צוה ד' (שמות יב), The Children of Israel went and did as G-d commanded.

Rashi points out that they couldn't have possibly already "done" what they were told, as the time had not yet arrived. This assertion that they already "did", teaches us that once one undertakes something it is as good as done. It isn't about getting it done it is about the journey. In fact Rashi adds that the equating in the verse of, וילכו, going, with ויעשו, doing, teaches us that one is rewarded for the steps as well.

We sit poised at the Seder waiting to be thrilled by this wonderful realization of the special personal bond we have with G-d, and the impact our actions have on our family, friends, community and people, and the privileged journey that began when we each left Egypt.

May we merit rising to our roles as Kohanim Gedolim in bringing about the heralded redemption speedily in our days!

אמת! מה נהדר ... היה כהן גדול  
True! how marvelous was the Kohen Gadol

לשנה הבאה בירושלים, Next year in Jerusalem

ברכת הג כשר ושמה

בהבה,

צבי טייכמן

## Week of 4/8 - Minyanim & Shiurim

### Sunday

Shacharis	6:50 & 8:30 AM
Mincha	Now Sunday - Friday! 1:45 PM
Mincha/Maariv	7:25 PM
Maariv	9:45 PM

### Weekday Minyanim

Shacharis (M,Th)	6:35 & 7:50 AM
Shacharis (Tu, W,Fr)	6:45 & 7:50 AM
Mincha (Su - Fr)	Now Sunday - Friday! 1:45 PM
Mincha/Maariv (M-Th)	7:25 PM
Maariv (Su - Th)	9:45 PM

### Shiurim & Learning Opportunities

Daf Yomi	7:30AM(Su), 5:45AM(M-F) & 8:00PM(M-Th)
Daf Hayomi Behalacha-	7:25 AM
Seder Limud (Sun-Th)	9:00 PM

## DO NOT OPEN

HELLO  
my name is

Yossi & Batsheva Berger

WELCOME  
NEW MEMBERS!

JEALOUS? You know  
what to request at  
Afikoman time!

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$251,063.05

COLLECTED FROM PAYMENT SCHEDULES: \$106,988.59

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 or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!