

# SCHEDULE

ליל שבת קודש

Mincha & Kabalas Shabbos 7:00 PM  
 Mincha & Shabbos Candles 8:03 PM

יום שבת קודש

Daf Yomi - 7:30 PM  
 Shacharis - Sof Zman K"V - 8:34 א"נ , 9:24 א"נ 8:30 AM

**Kids Shabbos Groups This Week for kids age 3-5**

From 9:30 AM until after Kedusha in the Social Hall!

**Ages 3-5 ONLY, please pickup children immediately after Kedusha!**

Followed by Kiddush

Mincha - 2:15 PM  
 Bnos - Girls age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

**Summer Kol Haneirim ~NEW~ 4:00-5:00 PM**

Pirkei Avos - Guest Speaker—R' Yaakov Frand 7:05 PM

Mincha - Followed by Shalosh Seudos—With Salsa, Chips & Corona! 7:55 PM

Maariv 9:13 PM

## SUMMER KOL HA'NEARIM

LEARNING PROGRAM FOR MEN & BOYS!

4 PM TO 5 PM SHABBOS

LEARNING, A SPECIAL INSPIRING KIDS STORY! AND A DELICIOUS SNACK!  
 FOR MORE INFORMATION CONTACT MORDECHAI DIAMOND@OHELMOSHE.COM

87/70 מזג האוויר בשבת \*  
 Ohel Moshe Weather  
 86/69 Only Hashem can guarantee

**CANDLES NEXT  
 SHABBOS - 8:08 PM**

## Chavie & Shawn Burstyn

On the Birth of a  
**BABY GIRL!**

Weekday Minyanim & Shiurim

Sunday & Monday - Memorial Day

Shacharis 6:50 & 8:30 AM

Mincha *Now Sunday - Friday!* 1:45 PM

Mincha/Maariv 8:10 PM

Maariv 9:45 PM

### Weekday Minyanim

Shacharis (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) 8:10 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

Women's Tehillim Learning Thursdays 9:15 AM

# SPONSORSHIPS

## Kiddush

Sponsored by

Mordechai & Elaine Bodenheimer  
 Commemorating the Yahrzeit of his Mother  
 Clara Bodenheimer, חיה רוחה בת שלמה זלמן

## Shalosh Seudos

Sponsored by

?

To Sponsor an event or book the social hall please contact Miri Adler

## PRIVACY POLICY UPDATE - VIDEO

Why not...Everyone else is doing it!

We express our tremendous gratitude to Rabbi Ariel Sadwin of Agudath Israel of Maryland for working closely with Governor Hogan's crime prevention office to create a grant program specifically for our community that would benefit institutions that are lacking the sufficient crime prevention/security equipment. The Shul and Social hall are being outfitted with cameras thanks for a very large subsidy as a result of this program. This is a tremendous benefit to the Shul and addresses a number of crime prevention/safety concerns. Ohel Moshe - Under Video Surveillance!

**LOST:** Shlomo Berman & Dovid Barer both had rain coats taken from the Shul over YT. Dani Ankri is missing his Talis Bag (The cameras couldn't have come soon enough!) Please make sure you have YOUR stuff before leaving Shul.  
**ALSO:** Items left in Shul for 30 days or more are Hefker and will be removed.

## TEHILLIM SEFER

MEMBERS, AUTHORS & EDITORS...  
**PICK UP YOUR COPY ASAP @SHUL!**  
 Additional copies will be made available for sale after Tuesday!

### 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@

#### Lainig 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

שבת קודש  
 פרשת נשא  
 י"ב סיון תשע"ה

# אהל משה



Rabbi Zvi Teichman

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Issue #532

## RABBI'S MESSAGE:

### *It's All Yours!*

One of the greatest gifts we received as a nation is teshuva, the ability to repent for our sins. Requisite to repentance is the need to admit with utter honesty and awareness our having sinned and our commitment to change, by expressing *confession*. This most significant tool is placed in the context of the sin of one who had stolen and sworn falsely to his innocence, who when seeking to rectify this sin must make monetary amends, bring a sacrifice and confess his sin. It is from here that we derive to all other transgressions in the Torah the need to say vidui in order to affect atonement.

Why of all transgressions is this the one selected as the paradigm for confession?

The Baal HaTurim points out how immediately prior to this discussion the Torah directs us to expel from the camp those contaminated by tzaraas-leprosy, zav-emission, and the human corpse. These impurities reflect on the sin of the snake who was afflicted with leprosy-like skin, the failure of Chava who would now be plagued internally by a monthly impurity, and the blunder of Adam who is now doomed to the dross of mortality. He further points out how directly afterward, the Torah describes the Sotah, the wayward wife being suspected of betrayal, who is reminiscent of the snake who 'cavorted' with Chava. In similar fashion to the guilty Sotah whose 'high collapses' upon drinking the bitter waters, the snake too, loses his former legs. Finally he points out that the laws of the Nazir which follow, extol the need to withdraw from the historical 'forbidden fruit' that Chava and Adam partook from, which according to many opinions was the grape, in restoring equilibrium to the world once again.

Evidently there is something of cosmic import embedded in this section.

There is one more piece to this puzzle. Sandwiched between the law of vidui, are two verses that allude to the various tithes, separations and gifts showered upon the members of the tribe of Levi, the kohanim who serve in the Temple.

The verse states, *ואיש את קדשיו לו יהיו (במדבר י)*, a man's holies shall be his. The simple message here is that the gifts that are bestowed on the kohanim are theirs to keep.

Rashi however brings an alternative reading on this verse.

The very next verse talks about the disloyal wife who secludes herself with a man other than her husband. Why is this discussion adjacent to the requirement to give the appropriate gifts to a kohen? Rashi asks. He answers, to teach us that if 'a man's holies shall be his', meaning that he keeps the holies to himself and avoids the kohen to whom it is due, will find himself having to bring his wayward wife to the kohen who will administer the bitter waters to determine her guilt.

What connection is there between the sin of withholding one's taxes and his wife acting out immorally? Is she doomed because of the sins of her husband?

Perhaps it is not a punishment but a consequence. One who creates an environment of cheating to ingratiate his hunger for wealth will breed that behavior among the members of the household, discovering that his wife too will resort to duplicity in meeting her selfish needs.

But it is much deeper than that.

Rashi brings another angle on the same verse. A man's holies shall be his, Rashi instructs, refers to the giver, emphasizing that although these items are inherently the property of the kohen, the Torah nevertheless gives the presenter the *טובת הנאה*, the privilege to choose to give it to whichever kohen he desires, so as to engender 'good will'.

When a person gives of his own resources to another, no matter how altruistic the gift may be, it nevertheless comes with a debt. The receiver inevitably feels indebted to the sacrifice of the giver. Additionally, the giver too is challenged with a sense of paternalism that comes with giving, at times motivating the giver to feel superior to the recipient at best, or perhaps feeling entitled to allegiance from the beneficiary at worst.

In all relationships whether the mode of exchange is material, physical or emotional, the challenge we face is how careful we are to 'give' without creating entitlement nor indebtedness. It is these ingredients that creep into our personal interactions that wreak havoc, generate anger and ultimately division.

Perhaps it is in the model of the gifts to the kohen that educate us in fine tuning this skill.

One who offers the kohen the gifts Hashem instructed us to, can never feel entitled because it is not generated by one's desire but rather by the Torah. It is not 'ours', but rather Hashem's, Who privileges us by directing us to distribute them to His proxies. By giving us the opportunity to focus on the good will we create by displaying our regard and appreciation to those we choose to, we are creating a bond that is free from entitlement or indebtedness.

One who steals from another is often prodded by a sense of self-righteousness that he deserves it more than his victim, convincing himself that it's an unfair world with assets distributed unfairly.

That flawed attitude will transfer into all areas of life. If a person can steal from the kohen he can most certainly not give credit or credence to those in his orbit that offer kindness, never sensing appreciation for their dedication and care. His lack of regard for those closest to him stems from his being caught up in a flood of self-importance and expectations of loyalty from those he takes under his wing, blinding him to the generosity of others.

A spouse who is never appreciated will stray to the arms of those who will provide her need for validation.

The jealous snake felt he deserved Chava. He played on her vulnerabilities since she felt underappreciated, as indeed we are taught that Adam was *טובה*, grateful of the gift he received, as indicated in his instinctive reaction when confronted by Hashem as to why he sinned by blaming the 'woman You gave me'.

If we would only view all our assets, talents, charm and intelligence as belonging to Hashem and graciously entrusted to us to utilize in creating 'goodwill' amongst ourselves, we will succeed in returning to the 'Garden of Eden' in our lifetime.

באהבה, צבי יהודה טייכמן

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**!!!HAPPY BIRTHDAY!!!**  
*Yisroel Tzvi Bloch, Tali Rabenstein, Akiva Meth, Rachel Zeller, Dani Berliant, Hindy Abramson, Yehudis Gedalius, Tov Cohn, Dovid Cohen, Deborah Marizan*

**!!!HAPPY ANNIVERSARY!!!**  
*Dov & Miriam Becker, Yechiel & Tzippy Levin Ari & Chana Drabkin*

**Yahrzeit:**  
**Mordechai Bodenheimer, for his mother Clara Bodenheimer, היה רוחה בת שלמה זלמן**

*This information is provided by YOU through the member database Please keep your profile updated in ShulCloud!*

~NICHUM AVELIM~

Sebi (Matisyahu) Tron is sitting Shiva for his mother, Mrs. Alicia Tron at his home, 2804 Laurelwood Ct.  
Motzei Shabbos Maariv 9:12pm, Sunday & Monday Shacharis 8:00am, Mincha/Maariv 8:05pm. Shiva concludes Monday AM.  
ברוך דיין האמת

**Building Project - Phase III**  
*Expanding Our Boundaries & Increasing Our Possibilities!*



**TOTAL PLEDGES: \$256,493.05**  
COLLECTED FROM PAYMENT SCHEDULES: \$114,885.96  
*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@ohelmosheebaltimore.com](mailto:building@ohelmosheebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!