

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos **7:00 PM**
 Mincha & Shabbos Candles **8:08 PM**

יום שבת קדש

Daf Yomi - **7:30 PM**
 Shacharis - Sof Zman K"ס- 8:32 א"ג , 9:23- א"ג **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 - **7:10 PM**

Mincha -Followed by Shalosh Seudos **8:00 PM**

Maariv **9:18 PM**

SUMMER KOL HA'NEARIM

LEARNING PROGRAM FOR MEN & BOYS!

4PM TO 5PM SHABBOS

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

90/72 מזג האוויר בשבת *
80/63 Ohel Moshe Weather
 *Only Hashem can guarantee

**CANDLES NEXT
 SHABBOS - 8:13 PM**

GOT FEEDBACK ABOUT KIDS GROUPS? With warmer weather and hopefully a break from rainy Shabbosim, if you have any feedback about or ideas for improving or expanding groups please see the Burstyns or Kastners!

Weekday Minyanim & Shiurim

Sunday

Shacharis **6:50 & 8:30 AM**

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

Mincha/Maariv **8:15 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) **8:15 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

Hersh and Itael Toibman

*In honor of the yahrtzeits of
 Hersh's grandmother, Freda bas Moshe Heshel
 & Itael's grandmother, Shoshana bas Yaakov!*

Shalosh Seudos

Sponsored by

?

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

Lauren & Dovi Gluck
On the Birth of a
BABY GIRL!

LOST & FOUND ITEMS

SEE THE COAT RACK IN THE HALLWAY FOR ITEMS ASSUMED TO BE LOST. ITEMS STILL ON THE RACK ON 6/10 WILL BE REMOVED. Items left in Shul for 30 days or more are Hefker and will be removed.

LOST: Shlomo Berman & Dovid Barer both had rain coats taken from the Shul over YT. Please make sure you have YOUR stuff before leaving Shul.

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

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@

Sisterhood@

Bracha Caine, Shira Friedman,
 Elise Steinharter, Gali Wealcatch

Sforim & Siddurim:

Dovi Becker- Library@

Aquadah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

שבת קודש
 פרשת בהעלותך
 י"ט סיון תשע"ה

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #533 (If May had 33 days that would be the date, 5/33)

RABBI'S MESSAGE:

Nearly a year after the nation arrived at Sinai to receive the Torah they finally embark on their journey to the holy land. Facing the big unknown they begin to complain and express their dissatisfaction.

Despite the miraculous provisions for their safety, comfort and nutrition embodied in the protective Clouds of Glory that also transported them effortlessly, and the Well of Miriam with the remarkable Manna that provided refreshing and delicious nourishment, they longed for the 'good old days'.

They reminisced about the fish they ate in Egypt that was spiced with the plentiful leek and onions, dipped in garlic, and topped off with a dessert of melon and cucumber. (חזקוני)

Could the nostalgia for 'old times' amidst the torturous labor and affliction they suffered as slaves in Egypt, be so enticing of a memory that would blind them from perceiving the overwhelming kindness they were experiencing now in the desert?

The Talmud teaches that this description of their pining for fish euphemistically disguises another more troubling desire. The Torah in retelling these events describes how they 'cried with their families'. This, we are taught, refers to the reality of the new set of family laws introduced at Sinai that prohibited the marrying of certain close family relatives, they were previously permitted to. The 'fish' they remembered was referencing fish propagation and its intimation of mating, in an allusion of their having lost the former opportunity of marrying more naturally within the family. (יומא עה.)

Was it simply their carnal drive for these relationships that compelled them to rebel? Is this craving that is paralleled to the hunger for the comfort foods in Egypt, merely coincidental, or might there be a common motivation that links these two powerful instincts?

The Talmud reveals that it was due to this unfortunate public display of frustration regarding the implementation of the new family laws, that we are forever doomed to squabble over the details of the commitments each side is willing to concede to, and document in the Kesubah, the marriage contract, that is required by every matrimony.

In what way does this punishment contrast with the sin?

The desire to wed those who are part of the clan didn't stem from depraved passion. The goal of marriage is to create a natural and deep bond between the partners that will become the fertile ground to bring forth children infused with genuine love and harmony, reflecting the inspired presence of that third and ultimate partner, Hashem. When families selected to mate their close kin to one another there was no need for the protracted and at times contentious negotiations between parties, since the dedication and commitment to one another was most natural, absent of suspicion, and founded on trust. (עמק הנציב ספרי פיסקא לב)

The wisdom of Torah, however, dictates otherwise, summoning us to disconnect from the more comfortable choice of close relatives and choose from the pool of candidates that will challenge us to forge bonds and overcome the obstacles that sometimes separate us from one another. Were we to have readily submitted to His will we would have been blessed with finding and marrying our matches with less tension and division. It is now our task to correct that flaw in hurdling those obstructions and build meaningful relationships.

The Good Old Days?

There is an old adage we often use when waxing nostalgic of times past: 'the good old days'. Many aver that they were never really that good, and that the future isn't as bad as we may imagine. So why do we often dream of days of yore?

What often seduces us to long for the good old days is the pull to the sense of comfort it offered us then. Even when having faced challenge the memories of those simpler moments that are often aroused by familiar foods and lingering scents, draws us temptingly to its embrace, longing for that sense of comfort we felt during those times.

We often select to remain in those familiar comfort zones rather than opt for the challenge of the unknown, even though we are well aware that the future holds so much more opportunity and promise.

These two quests, for food and their relatives, are truly one in the same, and was never about seeking material pleasure alone. They simply longed for the simpler, though harsher life, driven by a misguided desire to live within a familiar comfort zone that provided them with a sense of belonging and connection, despite the difficulties they faced.

Rashi teaches that the five vegetables they hungered for, recalling the days in Egypt when they 'dined' on these 'delicacies', were the only foods the marvelous Manna couldn't be willed to taste like. These foods are detrimental to the health of fetuses and nursing babies. It was for this reason Hashem didn't imbue the possibility of these harmful items into the Manna.

This seems like a strange intention. Didn't the Manna only taste like the item if the eater so intended? Wouldn't any pregnant or nursing mother avoid 'thinking' of these foods?

Perhaps herein lays this precise and powerful message. We often seek to imbibe, consume or experience certain 'comfort' items even though we well know it is not healthy or purposeful. Man needs security, familiarity and connection and will even risk at times unhealthy habits to gain that much needed comfort.

The Torah alludes to this reality in restricting these tastes from the Manna for it knows that man will often pursue something detrimental in order to obtain that enticing allure of temporary comfort.

The lesson for us all is that must be ready to leave our comfort zones. It was the hesitance to leave that snowballed into a downward spiral of sin with all its historical consequences, for our ancestors in the desert. That is the essence of avodas Hashem. We must never fear the unknown, trusting Hashem that greatness and utter joy awaits us in those uncharted paths ahead.

There is an old joke that the 'good old days' were so wonderful, because we weren't that good nor that old.

The truth though is, that it is only the pursuit of absolute good, no matter how old and worn we may be, that will bring us the genuine happiness, accomplishment, comfort and connection that we so pine for.

באהבה,
צבי יהודה טייכמן

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!!!HAPPY BIRTHDAY!!!

**Eliana Rosenblum
Abbi Breitowitz
Sasha Zakharin**

!!!HAPPY ANNIVERSARY!!!

**Uri & Devorah Meth
Chaim Mordechai & Deena Meister**

YAHREZIT:

**Marc Berenson, for his bother, Brett Berenson
Baruch Ezra Ben Mordechai David**

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

PLAYGROUND UPDATE

Playground construction in progress. Please keep kids out of the area for safety. Rain has slowed things down a lot but we hope to make progress each week and finish soon!

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$256,593.05

COLLECTED FROM PAYMENT SCHEDULES: \$115,402.63

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 Rubini!