

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 7:00 PM

Mincha & Shabbos Candles 8:13 PM

יום שבת קדש

Daf Yomi - 7:30 PM

Shacharis - Sof Zman K"Z - 8:31 א"ז , 9:22 א"ז 8:30 AM

GUEST SPEAKER - RABBI YOSEF FLAMM

Addressing us this Shabbos as part of the TA Community Shabbos

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-Age 4-7@SocialHall/8-10@Classroom FINAL WEEK 2:15-3:15

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

Pirkei Avos - 7:20 PM

Mincha - Followed by Shalosh Seudos 8:10 PM

Maariv 9:22 PM



**CANDLES NEXT
SHABBOS - 8:16 PM**

Miriam & Ozzie Marizan
On the Birth of a BABY GIRL!
Mazel Tov to Ohel Moshe's
newest grandparents
Aiton & Deborah Marizan

Weekday Minyanim & Shiurim

Sunday

Shacharis 6:50 & 8:30 AM

Mincha Now Sunday - Friday! 1:45 PM

Mincha/Maariv 8:20 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M) 6:35 & 7:50 AM

Shacharis (Tu, Fr) 6:45 & 7:50 AM

Shacharis (W, Th) ROSH CHODESH 6:30 & 7:50 AM

Mincha (Su - Fr) **Now Sunday - Friday! 1:45 PM**

Mincha/Maariv (M-Th) 8:20 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



Dovie & Miriam Becker

In honor of their daughter

ESTHER BRACHA!



**AND celebrating Dov's Parents wedding anniversary,
AND well as his sister, Niema's birthday! MAZAL TOV!**

Shalosh Seudos

Sponsored by

Jeff & Barbara Ifrah

Leilui Nishmat Shmuel Dovid ben Moshe,

Barbara's Father, whose Yahrzeit is the 2nd Tammuz

KIDDUSH!

*Riki & Azi Rosenblum invite you to a kiddush after the
Shul Kiddush in honor of Eliana's Bat Mitzvah!
After 11:30am at their home, 2608 Summerson Rd!*

Welcome New Members!

HELLO
my name is

Ezra & Chavie
Fromowitz

Considering Membership?
JOIN THE FAMILY!

Also, Mazel Tov on
your new home!

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@

Sisterhood@

Bracha Caine, Shira Friedman,
Elise Steinharter, Gali Wealcatch

Sforim & Siddurim:

Dovi Becker- Library@

Aqudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת שלח

כ"ו סיון תשע"ח

מברכים חודש תמוז

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #534

RABBI'S MESSAGE:

סלחתי - Forgiven!

Once again the Jewish nation finds itself at the brink of extinction after their participation in the misguided counsel of the spies. Hashem is ready to do away with us and begin anew with Moshe and his progeny alone. Moshe loyally and successfully intercedes on our behalf extracting that most exquisite expression from Hashem: סלחתי כדבריך, "I will grant forgiveness as you have requested".

These words ring familiar as this is the sentiment and promise we repeat three times at the onset of every Yom Kippur, as we initiate our *teshuvah*, our return to Him, encouraged, buoyed and enthused by this promise that He will indeed forgive us.

This assurance of acceptance seems contingent, כדבריך, 'as you have requested', in accordance to Moshe's words and appeal.

Moshe didn't simply state they deserved a reprieve on their own merit. Moshe rather emphasizes the ultimate desecration of Hashem's name that would result from their being wiped out. Hadn't the nations observed how devoted Hashem was to His nation, so lovingly embracing them in His protective clouds? What would they surmise if Hashem would now suddenly decimate them? They would conclude, מבלתי יכולת די, *Hashem lacked the ability* to bring them to the Land he swore He'd give to them and resorted to slaughtering them in the wilderness.

This, Rashi teaches, is what Hashem is conceding to in Moshe's request when He says: כדבריך, agreeing that indeed this possible denial of His ability to carry through compels Hashem to save the nation, lest His 'Name' and reputation become defiled.

So we basically we 'win' by default. We are essentially undeserving 'losers', it's just that Hashem has no choice but to save us and upholding His Name so that the other nations of the world not debasingly claim that Hashem is incapable.

Is that what we seek to exclaim so exuberantly as we enter the holiest day in the year, that we are inept but Hashem is stuck with us?

Moshe's argument seems flawed though. Why does he suggest the nations of the world would question Hashem's ability, didn't we sin and deserve the punishment? Did their chroniclers of our history only record the good times and the miracles, did they miss the action packed episodes of rebellion by the Golden Calf; at Marah; their leaving over the Manna and collecting it on Shabbos despite being warned not to; the Complainers; and now the Spies? Ten times they tested Hashem's proverbial patience. Why wouldn't they write off Hashem's abandonment to the people's errant behavior? Why in the world would they point to Hashem's incompetence, rather than the nation's well-earned guilt?

Additionally, one wonders how the misperceptions of these decadent heathens and barbarians could possibly factor into the equation of what determines a *Chillul Hashem*, a profanation of His Name. Is Hashem's reputation tarnished by the corrupt attitude of these godless and lawless nations?

These nations couldn't possibly fathom the nature of the relationship we have with Hashem and the heightened level of responsibility that comes with that. They discounted the possibility of the Jewish nation's sins as having warranted such extreme measure of punishment, since they couldn't comprehend that their frustrated response due to Moshe's delay at Sinai would be so intolerable. Just because they pined for food other than the Manna shouldn't justify a plague that killed them. What was so terrible if they wanted to scout out the land first, they thought to themselves? Can the Jews be held accountable for being frightened after hearing about the giants who inhabited the land, they questioned. That there is cadre among the nations who have such an intimate bond with their G-d and be liable for apparently 'minor' infractions was a notion they totally discounted. Clearly, they concluded, this G-d of theirs is simply weak and unable to deliver the goods.

The dismissal of the possibility of a loving G-d who is so bound to his children that He holds them to levels of responsibility and accomplishment that make them worthy to be showered with indescribable spiritual pleasure is the greatest desecration of Hashem's name possible.

Moshe is not concerned with the other nation's mistaken thinking, he is merely stating that unless there will exist a people who despite their failures will continue to struggle in repairing their bond with the Creator, representing a love that never wanes, though they may falter, will leave the world with an impossible void desecrating His hallowed Name.

The nations can never be expected to comprehend this on their own ken. It is our realization of this reality that sanctifies the Name of Hashem.

Hashem responds positively to the request of Moshe offering them a reprieve. But it is contingent on their maintaining this awareness, indeed, כדבריך, 'as you have requested'. If the Jewish nation will not look generously with understanding towards those among them who stumble in their sin, with kindness and appreciation for their struggles, maintaining a hope and deep belief that they too will recover their true identity, then we too will be guilty of promoting a *Chillul Hashem*, a profanation of His Name, by denying that possibility.

When we live under the delusion that we who know better, performing His *mitzvos* and studying his Torah, are truly deserving of His love and that we don't need His enduring and unconditional love, then we too create a void of His presence and love. We all come up short in measuring up to the levels of kindness Hashem bestows on us. Our service is disproportionate to the blessings we are constantly enveloped in. It is only due to His greatness that He continues to patiently guide us back to Him despite our deficiencies.

It is only when we grasp this idea and live by it that we succeed in bringing His presence into the world, creating a *Kiddush Hashem*, a sanctification of His name.

Perhaps it is for that reason that we recite another verse from our portion at the inception of Yom Kippur.

וְסִלַּח לְכָל עַדְתְּ בְּנֵי יִשְׂרָאֵל וְלִגְרֵי יִשְׂרָאֵל כִּי כָל הָעָם בִּשְׁגָגָה (במדבר טו כו) *And it shall be forgiven to the entire assembly of Israel and to the proselyte who sojourns among them, for it happened to the entire assembly unintentionally.*

This verse appears at the end of the paragraph that details the specific sin-offering that is brought when the entire nation sinned unintentionally in a matter of idolatry at the behest of a ruling issued by the Great Sanhedrin.

This verse brings home the point that each one of us, even the sages of the Sanhedrin, is liable to err in the most serious of offenses, yet be privileged to achieve atonement, because we are all vulnerable.

It is this reality we face knowing that no matter where we find ourselves on the ladder of *avodas Hashem*, we need Hashem's special love, understanding and attention.

It is with that consciousness that we infuse His sanctified presence to a dark world. We must never forget that, living inspired by that idea for therein lays our ability to always be forgiven.

(Based on an essay by Rav Tamir Cohen of Yeshiva Maalot)

באהבה,
צבי יהודה טייכמאן

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!!!HAPPY BIRTHDAY!!!
Sara Silberberg, Etti Rubin, Ezzi Goldsmith, Yaakov Herman, Adina Meister

!!!HAPPY ANNIVERSARY!!!
Pinchas & Yael Friedman, Moshe & Shoshana Kravetz Bernard & Janice Fellner

YAH RZEIT:
Lisa Pachino, for her mother, Marion Cooper
מרים בת אליקזאנדר

Barbara Ifrah, for her father, שמואל דוד בן משה

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

YAH Women's Shalosh Seudos
June 16, 6:30 PM — Bergers, 2518 Smith Ave
Looking for hostesses for June 30, July 14, and July 28. Please contact Beverly Berger at 214-415-9189 or morahbev@yahoo.com if you are interested in hosting.

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 Gedaliu, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubin!