

SCHEDULE

ליל שבת קודש

Mincha & Kabalas Shabbos **7:00 PM**
 Mincha & Shabbos Candles **8:18 PM**

יום שבת קודש

HASHKAMA MINYAN! @Social Hall **7:00 AM**

Daf Yomi - **7:30 AM**

Shacharis - Sof Zman K"ס. ג' 8:32 א"ש , ג' 9:24 א"ש **8:30 AM**

Shabbos Groups - 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 - NO GROUPS DURING SUMMER BREAK

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

Pirkei Avos - **7:20 PM**

Mincha - Followed by Shalosh Seudos **8:10 PM**

Maariv **9:27 PM**

72/65 מזון האוויר בשבת *
83/71 Ohel Moshe Weather
Only Hashem can guarantee

**CANDLES NEXT
 SHABBOS - 8:19 PM**

HASHKAMA MINYAN



**BEGINNING THIS SHABBOS
 7AM IN THE SOCIAL HALL**
 Contact Aiton Marizan to get involved!
 -rmarizan69@gmail.com ~ 410-206-5583-



SUMMER SCHEDULE CHANGED? NO PROBLEM!

With schools out and schedules shifting it's a great time to check out some of the daily Minyanim you may not usually be able to attend or tuck on a new learning Seder. Make yourself at home! Share ideas if you have them. Let's keep on building up & growing our Shul & community!

Weekday Minyanim & Shiurim

Sunday

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

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

Mincha/Maariv **8:25 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) **8:25 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**

Women's Tehillim Learning Thursdays **9:15 AM**

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

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Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

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Building Committee - Building@

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Rabbi Zvi Teichman

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2808 SMITH AVE

BALTIMORE, MD 21209

WWW.OHELMOSHEBALTIMORE.COM

DAVEN@OHELMOSHEBALTIMORE.COM

(410) 878-7521

Issue #536

RABBI'S MESSAGE:

Dr Who?

Contrary to common understanding, the 'Rod of Asclepius', a snake wrapped around a staff, the secular symbol of healing, is not rooted in the episode of the הנחש, the copper snake raised upon a pole, that healed those bitten by the נחשים השרפיים, the venomous snakes. It is rather based on nonsensical greek mythology which deifies the power of medicine symbolizing rebirth in the shedding of a snakes skin positioned on a staff of 'authority' in the hand of the deity.

The incident in the desert represents the polar opposite of this idea.

The Shelah HaKadosh points out several inconsistencies in the verses. As punishment for their ingratitude towards Hashem and Moshe, Hashem sends two species of snakes הנחש הנחשית, the snake that is popularly called the nachash, signifying their rebellion against Hashem, submitting to the force of the evil inclination embodied in the נחש הקדמוני, the original snake.

He also dispatches השרפים; the 'fiery' serpents as the consequence for questioning the authority of Moshe Rabbeinu who personifies the power of תלמידי חכמים, Torah scholars, whose passion is compared to נחלי אש, glowing fired coals.

When it comes to healing the Children of Israel from their wounds Hashem directs Moshe: עשה לך שרף ושים אתו על נס והיה כל הנשך וראה אתו וחי; make for yourself a fiery serpent and place it on a pole and it shall be that all who were bitten will see it and live.

Why was the image of the שרף, the venomous snake summoned to be the vehicle of cure and not the traditional נחש, nachash ?

When Moshe fulfills this directive he doesn't follow the 'Doctor's prescription' and instead devises a נחש הנחשת; a copper serpent. Why did Moshe deviate from Hashem's directive?

The gazing at the snake to affect a cure was contingent on realizing that אין און; it is not the snakes venom that kills but rather sin. Hashem forfeited His honor and demanded the honor of His עבד גאון, loyal servant. He therefore calls for the nation to focus on the שרף, the venomous one, in reverence to Moshe their fiery leader, provoking their awareness that adhering to, and emulating, the sages of Torah and their unswerving devotion to the word of Hashem, assures a true cure to one's ills.

Moshe on the other hand sees only the defamation of Hashem's name and not his own, and creates a copper snake, thus drawing their attention to the fact of their being swayed by the יצר הרע, the evil inclination in not giving proper honor to the Creator in whose hands, solely, lies each one's fate and the ability to heal.

Fascinatingly though, there seems to be a precedent for a snake/staff connection.

The Holy Izhbitzer parallels this episode here with Moshe's initial display of his staff turning into a snake, one of the miracles he performed to impress upon them his serving as Hashem's authentic proxy. He points out that the turning of the snake back into a staff in the palms of

Moshe was an omen for this future episode where the image of the previously dangerous snake reverted to affecting the cure to all those bitten who focused properly on the copper snake by attributing its curative power to the Almighty on High. (מי שלוח שמות.)

Both the 'copper' snake and the 'staff' of Moshe were valuable instruments; copper in its worth and the staff in its utility. When one realizes that peering

through the venom, is a benevolent Father who seeks our allegiance and will transform that which seems so detrimental and distant as the utensil to bring us ever closer to Him.

Might that have been Moshe's improvisation of Hashem's command that seemingly called for snake, a literal נחש, fashioning instead an item of נחושת, copper, a play on words, which shares similar roots and language although seemingly unrelated?

With the right attitude, Moshe sought to teach, the venom of a snake can become an entity of exquisite value - copper, just as a slithering snake can become a source of stability and mobility - a staff. It is all contingent on perceiving it correctly.

The Holy Ohr HaChaim points out that the verse that instructed those who were bitten: והיה כל הנשך, and it will be that anyone who was bitten will look at it, ponder it and attribute its power to Hashem, will live, begins with the word 'והיה', which always heralds 'joy'. It is the joy of discovering an intensified closeness, that couldn't have been sensed otherwise.

An individual I know who experienced a difficult illness and medical regimen that prognosticated doom, yet recovered, shares with others in similar predicaments that they should never 'squander' the 'opportunity' to get closer to Hashem, and see the illness as a unique tool for closeness.

Years ago during a medical crisis, the person undergoing the challenge, shared with me a fascinating thought.

The author of the Sefer, Cheshbon HaNefesh, explains the passage in Talmud that interprets the verse, ויורפו ירפא, and he shall provide healing, from here we see that Hashem gives permission to doctors to cure, in a most novel way. The simple understanding is that despite the fact that Hashem determines every cure it is not considered interference when doctors engage in their craft despite the futility of their 'curative powers'. He says it is much more profound than that.

The complexity of the human body and its cellular structure is of the most magnificent and amazing testimonies to the profundity of the wisdom of Hashem. When man takes a scalpel to 'fix' the body when it is 'broke' and to 'cure flesh', it is tantamount to a child with a Fisher Price tool box attempting to adjust a deficiency in the space shuttle.

That man can 'heal' is just another piece of evidence of Hashem's benevolence in allowing us to 'play doctor' in bringing ourselves back to health.

It is even more than just the miracle of His magnanimity. It is testimony to the love and concern He has for each one of us, allowing us to connect so magnificently.

May we be appreciative of all the many exceptional health providers who assure our ability to live healthily, but may we never forget to see the Merciful Father who is behind the scenes in guiding us through every challenging situation and enabling us to serve Him with vitality, becoming closer than ever in the test.

May Hashem bring a רפואה שלמה, a complete cure, to all the sick in our communities and Klal Yisroel.

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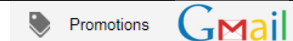
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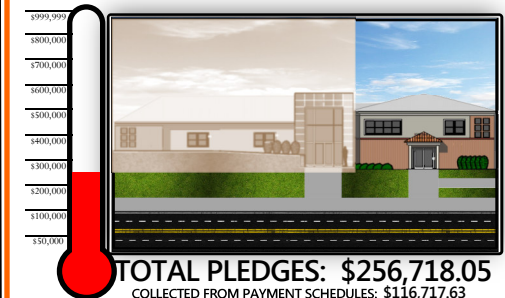
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Upcoming YAH Women's Shalosh Seudos

June 30, 6:30 PM — Siegels, 2900 Smith Ave
July 7, 6:30 PM — @Bodenheimers, 6603 Wickfield Rd
Contact Beverly Berger at 214-415-9189 or morahbev@yahoo.com to RSVP
-RSVP appreciated but not required-

Building Project - Phase III

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TOTAL PLEDGES: \$256,718.05

COLLECTED FROM PAYMENT SCHEDULES: \$116,717.63

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 Rubin!