

SCHEDULE

לייל שבת קודש

Mincha & Kabalas Shabbos **7:00 PM**

Mincha & Shabbos Candles **8:06 PM**

"If necessary, the new moon may be sanctified Friday night untill 1:11 A.M. "

- Ezras Torah Luach

יום שבת קודש

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

Daf Yomi - **7:30 AM**

Shacharis - Sof Zman K'S - 8:50 א"ג , 9:37 א"ג **8:30 AM**

Shabbos Groups - 9:30 AM until after Kedusha in the Social Hall!

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

Followed by Kiddush

Mincha - **2:15 PM**

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

Pirkei Avos - **7:05 PM**

Mincha -Followed by Shalosh Seudos **7:55 PM**

Maariv **9:13 PM**

<p>88/70 מזג האוויר בשבת* 85/68 Ohel Moshe Weather Only Hoshem can guarantee</p>	<p>CANDLES NEXT SHABBOS - 7:59 PM</p>
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Yehudis & Yehuda Leib Katz
On the Birth of a BABY BOY!
Shalom Zachar after 9:30
@2724 Woodcourt

Weekday Minyanim & Shiurim

Sunday

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 (M, Th) **6:35 & 7:50 AM**

Shacharis (Tu, W, F) **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 **9:40 AM**

SPONSORSHIPS

Kiddush

Sponsored by

Etzion & Faye Brand

Celebrating the Auf Ruf of their son



Eliyahu!



And his upcoming marriage to

Tali Kern from Teaneck!

We welcome Dr. Jeff Kern, who is here to celebrate the occasion, along with the rest of the Brand and Kern families.

~ALL ARE INVITED TO KIDDUSH @ THE ATRIUM~

Shalosh Seudos

Sponsored by

Beverly & Frank Berger

Commemorating the Yharzeit of her mother

אסנה בת דב Ann Gusinow

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

~KIDS GROUPS UPDATE~

Thanks to a lot of very valuable information from the survey we are implementing some changes over the next few weeks to the kids groups to make them even better! Details will follow but for now, the big news is that we will be testing a 6 to 8 year old groups for boys and for girls on 9/9 & 9/16!



Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Repair & Maintenance:

Shoshana Goldberg & Gali
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@

Aqudah Scrip

Sasha Zakharin - scrip@

Pledge Balances:

Miri Adler- Pledges@

Building Committee - Building@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת ואתחנן
ט"ז אב תשע"ח
שבת נזומו

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #541

RABBI'S MESSAGE:

Expand Your Universe

There will come a time, the Torah foretells, when we will become stale in our devotion to Hashem, and *'Hashem will scatter you among the peoples, and you will be left few in number among the nations...'*

The verse continues, *'There you will serve gods, the handiwork of man, of wood and stone, which do not see, and do not hear, and do not eat, and do not smell.'* (דברים ד כז-כה).

Is that all idols don't do? They can't walk or talk nor provide bounty or health either. Why the emphasis then on these four deficiencies specifically?

There is an anomaly in this verse in the fact that in referring to the idols they would serve it merely states אלהים, gods, without adding the normative, אלהים אחרים, other gods, that is used in every other instance where the Torah describes idol worship.

The Baal HaTurim asserts that this omission alludes to the Talmudic dictum that the Jews in exile *'serve idols in purity'*.

The Talmud explains that although we do not actually bow down to their idols, nevertheless our participation in their celebrations and cultural experiences are tantamount to worshipping idols.

In what way does the deletion of the word אחרים - 'other', alter the meaning of the now isolated word for gods, אלהים, to mean merely association with idolaters rather than idolatry itself?

Perhaps the implication here is that the word אלהים, often implies 'powers', as it is used to describe judges who are invested with legal authority and are thus referred to as 'lords'.

What the verse then is intimating is that in our long exile we will succumb to the influences and attitudes of the people we seek to placate and serve so that we may live in peace with them, gaining their regard and assistance, which are deemed as idolatrous.

But what exactly are those poisonous influences the Torah is referring to?

The Ramban in explaining the literal meaning of the verse in its description of powerless idols says that these four 'senses' they lack are meant to contrast the enthused relationship one can develop with Hashem that is absent in idolatry.

Hashem looks us straight in the eyes 'and sees our deepest needs'; He acutely 'hears our heartfelt prayers'; He proverbially 'consumes and cherishes our offerings'; He derives much 'nachas' from us as, 'He smells the sweet scent of our devotion'.

The deities the other nations worship are alleged 'powers' that they believe provide reward but are incapable and uninterested in relating to its adherents.

May we take license in extending this to understanding our 'worship of purity' in this light? In our pursuit of accommodation with the nations we coexist among, we too have absorbed their shallow perception of the meaning of life. Those who pledge allegiance to the goal of 'winning friends and influencing people' are simply echoing their notion of their relationship with their higher power. It is a game of winning the most opportunities in

order to provide and secure one's success in life. These people see others, but not with a sincere interest in their welfare, merely to gain influence. They hear from others what is expedient to their goals, but ignore their desperate cries for help. They graciously exchange gifts in a game of reciprocity they hope will ultimately be to their advantage. They are oblivious to regaling in others joys, as they are constantly jockeying for an advantageous position.

When we become victim to these selfish attitudes we too are deemed as worshipping 'other gods'.

The great 17th century Turkish rabbinic figure and prolific author, Rabbi Eliyahu Haltamari of Izmir, brilliantly interprets our verse's depiction of *'wood and stone which do not see, and do not hear, and do not eat, and do not smell'*, as a description not of the idols they created but rather of the men who fashioned them.

There you will serve gods, the handiwork of man, (who is made) of wood and stone..., people possessing 'wooden' attitudes and 'stone-hearted' feelings. This refers to insensitive people who are incapable of seeing meaningfully, hearing kindly, accepting graciously, or truly appreciating others, who fashion vacuous idols that reflect their shallow perception of divinity and humanity.

הוה של הסד - ואתחנן

Rabbeinu Bechaye observes that Hashem in His infinite wisdom invested us with the five senses to instruct us about the very essence and purpose of man.

The sense of touch (and taste, which he alleges is an aspect of feeling) encompasses our entire being, with every part our bodies sensitive and alert to sensory touch.

Smell stretches our universe beyond our selves enabling us to pick up the 'scent' of others around us.

Hearing goes beyond those in our immediate space allowing us to hear the voice of others from afar.

Finally the faculty of sight gives us the power to perceive from even greater distance, the existence of others and their needs.

We are to emulate the all-enveloping nature of Hashem Who selflessly incorporates all of humanity in His loving realm.

The Torah prophesies that *אלקיך את ד' אלקיך, ובקשתם משם את ד' אלקיך, ומצאת, and you will find him*, provided, *ושבתנו, and you will return to Hashem, your G-d. Speedily in our days!*

The day we shirk the selfish culture of our societies, permitting our hearts and souls to expand and include with genuine concern all whom enter our space, we are assured *ושבתנו את ד' אלקיך, and you will return to Hashem, your G-d. Speedily in our days!*

באהבה,
צבי יהודה טייכמן

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!!!HAPPY BIRTHDAY!!!

Moshe Ibrah, Rafael Abramson,
Tzvi Pancer, Elisha Menachem Cadle,
Chayala Rubin, Sarah Moss,
Gamliel Ganz, Shawn Burstyn

!!!HAPPY ANNIVERSARY!!!

Mordy & Dassi Lazar
Rocky & Bracha Caine
Judah & Julia Katz

YAHARZEIT:

Bernard Fellner, for his mother, Harriet Fellner
חשה בת שמואל

Beverly Berger, for her mother, Ann Gusinow
אסנה בת דב

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

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$256,848.05

COLLECTED FROM PAYMENT SCHEDULES: \$118,965.18

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 Gedalus, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!