

SCHEDULE

ליל שבת קדש

Mincha & Kabbalas Shabbos 7:00 PM
Mincha & Shabbos Candles 7:59 PM

יום שבת קדש

HASHKAMA MINYAN! @Social Hall 7:00 AM
Daf Yomi - 7:30 AM
Shacharis - Sof Zman K"Z - 8:54 א"ז , 9:40- א"ז 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

NWCP The morning Drasha will feature a presentation from a representative of the NWCP about the value & importance of being active in the patrol

Mincha - 2:15 PM

Summer Kol Haneirim 4:00-5:00 PM

Pirkei Avos - 7:00 PM

By special guest speaker - Rabbi Yaakov Frand!

Mincha - Followed by Shalosh Seudos 7:50 PM

Maariv 9:06 PM

83/71 מזון האוויר בשבת*
88/72 Ohel Moshe Weather
Only Hashem can guarantee

CANDLES NEXT
SHABBOS - 7:51 PM

We wish a very bittersweet farewell to Moshe & Aviva Heinemann & who are moving to another neighborhood this week. The Heinemann family have been members since the first year of the Shul, Moshe has been part of the Thursday night cholent prep crew for years and following in his fathers footsteps even Yehoshua has been an active member of the kids kiddush setup crew often volunteering to help around the Shul. Moshe, Aviva, Yehoshua, Kayla, Zahava & Sarah are so happy for you all and wish you an easy move! But... We will miss also you!



Weekday Minyanim & Shiurim

Sunday

Shacharis 6:50 & 8:30 AM

Mincha Now Sunday - Friday! 1:45 PM

Mincha/Maariv 8:00 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) 8:00 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

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Kiddush

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In honor of Bruce's 60th Birthday!

Shalosh Seudos

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Honoring the Yharzeit of

Shirin bat Mashala

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

Heather & Ethan Berner
On the Birth of **Rena Rochel!**

Jordan & Chana Leah Wiener
On the Birth of a **GRANDDAUGHTER!**
Born to Justin and Racheili Moskowitz

~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:

Shuie Steinharter & David
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 עקב

כ"ג אב תשע"ח



מברכים חודש אלול

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #542

RABBI'S MESSAGE:

Although the Torah asserts in several places Hashem's love for His people collectively and for the Patriarchs, there is but one individual to whom Hashem proclaims ardor for specifically - the *Ger*, a convert, as it states (דברים י יח), *and (He) loves the proselyte to give him bread and garment.*

The very next verse then commands us, ואהבתם את ה'ר, *You shall love the proselyte...*, giving the reason for this directive, כי גרים הייתם בארץ מצרים, *for you were strangers in the land of Egypt.*

Can the fact that we endured being a stranger in a foreign land compel love? That reality might suffice to prevent us from demeaning or neglecting a 'greener', a foreigner to our people, but is that a sufficient reason to obligate love? Certainly one who was formerly poor should show sensitivity to others who may be presently stricken with poverty, by treating them kindly and remembering how it felt to be in desperate need. Similarly we who have experienced oppression and disregard when we were strangers in a new land, should exhibit extra attention to newcomers to our community, but where does love come into the equation? The Torah never requires one who suffered poverty to love others who are likewise poor. What differentiates the *ger* from all the other downtrodden?

The profound thinker and illustrious Rosh HaYeshiva, Rav Yitzchok Hutner, offers a poignant teaching to answer this question.

Just as we are to love our fellow Jew, not out of any pity for his personal circumstance, simply because he is a Yid, so too we must love a *ger* because of the greatness inherent within him. The very fact that he has chosen to abandon his familiar surroundings, relinquishing his natural link to friends and family members, due to an idealistic pursuit of a truth he has discovered, even at the expense of feeling isolated and uneasy in totally new turf, makes him deserving of our absolute adoration of his heroic undertaking. This is a quality unique to a convert alone.

Rav Hutner says this is evident in the Rambam's recording of this command where he equates the love for a convert with the love for Hashem. The love for Hashem stems from our admiration for all of Hashem's awesome qualities, not out of any sympathy. The convert as well is not merely to be 'tended to' in his lonely state, but to be valued for his entering under the wings of the Divine Presence, with the awareness that although he may be lonesome in that journey and considered a 'stranger', yet is willing to make that sacrifice.

We now can understand the reason the Torah gives for our obligation to love the *ger*. We as well endured a journey in a foreign land striving to maintain our identity despite the temptation to easily assimilate into society at large. We were defined as גרים, strangers in a foreign land. That is our credo for all of time, to defy the allure of the cultural influences around us and define ourselves as 'alien' to the forces that seek to seduce us. The personal awareness of that great accomplishment should prod us to adore the *ger*. (פחד יצחק פסח מאמרים ח, כט)

The Netziv in a remarkable essay entitled, -שאר ישראל, *Remnant of Israel*, contends that the very first reference in the תורה, Covenant of the Parts, to the future Jewish nation, where Hashem tells Avrohom, כי גר יהיה זרעך בארץ לא להם, *that your offspring shall be aliens in a land not their own*, wasn't just an allusion to their sojourn in Egypt, but rather the key to their survival throughout all of their subsequent travels. The greatness of the Jewish people will lay in their ability to be 'strangers', in warding off the instinct for acceptance and accommodation, and in our willingness to suffer alienation for the greater love of Hashem and His Torah.

The Talmud addressing the one who is so callous as to demean the *ger*, admonishes him, מום שכן איז תאמר לחבדך, *the blemish within you, don't tell to your friend*, since you too were a 'flawed' stranger in Egypt.

This would seem to be a simple lesson in not projecting one's own deficiencies onto others.

Alien Rights

But the Talmud goes on to compare this sentiment to a popular aphorism, *If a member of your family was hanged, don't tell your friend to 'hang' up some fish.* (ב"מ נט. רש"י שם)

The analogy seems incorrect and not parallel to the case at hand. The person casually using the delicate word 'hang' is the one who has a relative, who was hanged, not the person he is making the request of. The person he asked to 'hang' the fish will not be perturbed by his remark. As opposed to the circumstance of a convert who is derided as a 'stranger' will be the seemingly ultimate victim of his insensitive remark.

Perhaps the Sages are intimating that it is not as much about the insult to the convert as it is a testament to the speaker being ignorant to the greatness inherent within him. One who doesn't contemplate the quality and value of being willing to be isolated for the sake of a greater relationship with Hashem cannot possibly appreciate the magnitude of those that do. That is the terrible flaw being stressed here.

Regardless of whom one is talking to, if he can so loosely use the term 'hang' in the context of suspending a fish, he clearly is not cognizant of the tragedy that befell his family member.

Might I conjecture that the reference in this popular saying to someone hanged may be referring to a member of his family that was crucified for his beliefs, who made the ultimate sacrifice in the Name of Hashem. If he can be so unmindful of the glory of that act to so heartlessly utilize the term 'hanging' in context of dangling some fish, he evidently doesn't 'get it', and is tragically blighted.

Our greatest defect is when we no longer cherish the greatness of one who can maintain his principles even at the expense of isolation.

Rabbeinu Bechaye points out that each one of the Avos, the Patriarchs, were labeled גרים, strangers.

Avraham tells the children of Cheis, (בראשית כג ד), *I am an alien and resident among you.* Yitzchok is told by Hashem to dwell in Gerar, instructing, גור בארץ הזאת (שם כו ג), *Dwell (as a stranger) in this land.* Yaakov is described as living בארץ מגורי אביו (שם לו א), *in the land of his father's sojourning.*

We marvel at the convert who has sacrificed his comforts for an ideal. We must be inspired and emulate this quality which preserves us as well, identifying us with the Patriarchs.

Hashem too is called a גר, stranger. The prophet Yimiyahu appeals to Hashem, למה, תהיה כגר בארץ (ירמיהו י ד), *Why should you be like a stranger in the land...?*

The Chasam Sofer explains that when we act like 'dwellers', indulging in our comfortable lodgings here on earth, then Hashem remains a stranger. When we behave like 'strangers', persisting in our beliefs, never submitting to 'easy living', that is when Hashem promises, ושכנתי בתוכם, *I will dwell in your midst*, and no longer be a stranger. (דרשות ה' ד"ה ויהי)

We must ask ourselves; where in our lives do we display a willingness to alienate ourselves so proudly and defiantly from the amenities that seek to inundate and prevent us from reaching closeness with Hashem? It is precisely there, where He will reciprocate with a display of an exquisite personal love that is the hallmark of the *ger*.

באהבה,
צבי יהודה טייכמאן



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!!!HAPPY BIRTHDAY!!!

Murray Friedman, Zecharya Meth, Rivka Fromowitz,
Bernard Fellner, Elisheva Rabinowitz,
Shuie Steinharter, Gavriel Chananya, Basi Meth,
Asriel Marizan, Sora Greenlinger

!!!HAPPY ANNIVERSARY!!!

Ethan & Heather Berner, Daniel & Malka Rosinsky,
Fred & Dina Karlip

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

~NICHUM AVELIM~

Rachel Gedalius is sitting Shiva for her father
Mr. David Davis - David ben Pinchas

Shiva is at 3022 Temple Gate Rd.

The final visiting hours will be Motzei Shabbos
from 9:30pm to 11:00pm.

ברוך דיין האמת

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$259,050.05

COLLECTED FROM PAYMENT SCHEDULES: \$121,403.18

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