

SCHEDULE

ליל שבת קודש

Mincha & Kabalas Shabbos 6:25 PM

יום שבת קודש

HASHKAMA MINYAN! @Social Hall 7:00 AM

Daf Yomi - 7:30 AM

Shacharis - Sof Zman K"ס- 9:21 א"ב , 10:01- א"ג 8:30 AM

SHABBOS MORNING GROUPS: AGES 3-5 & 6-8

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

Boys 6-8 meet @classroom, all others @social hall, all kids picked up

@ Social Hall immediately after Kedusha!

Followed by Kiddush

Mincha - 2:15 PM

Mincha - Followed by Shalosh Seudos- 6:15 PM

Maariv 7:32 PM

71/60 מזג האוויר בשבת *
73/65 Ohel Moshe Weather
Only Hashem can guarantee

CANDLES NEXT
SHABBOS - 6:14 PM

GOT LAINING SKILLS? Please reach out to Pinchas Friedman for the main minyan or Aiton Marizan for Hashkama! THX!

- Menachos Daf 29a Chabura- Nightly (Su-Th) 845pm-945pm -
Weekly Chabura Thursday evenings - By Rabbi Eli Levi

IMPORTANT PARKING MEMO:

Recently, at the request of the community and the Shul, Baltimore County put a NO PARKING sign up restricting parking on the last 15 feet or so of curb before the entrance to the shopping center directly across from the Shul to help with visibility issues for drivers coming out of the lot. Please note this change and obey the posted sign as well as all other parking rules at all times including the required distance from the fire hydrant and .

ALSO: The reserved parking spot by the social hall driveway is for the exclusive use of the auction winner. IF that's not you. DON'T PARK THERE. If you are not sure if it's you. IT'S NOT. Thank you! :)

Weekday Minyanim & Shiurim

Sunday

Shacharis 6:50 & 8:30 AM

Mincha Now Sunday - Thursday! 1:45 PM

Mincha/Maariv 6:25 PM

Maariv 9:45 PM

Weekday Minyanim

Shacharis (M, Th) 6:35 & 7:50 AM (F) 6:45 & 7:50 AM

Shacharis (Tu, We - Rosh Chodesh) 6:30 & 7:50 AM

Mincha (Su - Th) Now Sunday - Thursday! 1:45 PM

Mincha/Maariv (M-Th) 6:25 PM

Maariv (Su - Th) 9:45 PM

Shiurim & Learning Opportunities

Daf Yomi 7:30AM(Su), 5:45AM(M-F) & TBD-PM(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

@Main Minyan - Sponsored by

Faye & Etzion Brand

In honor of the Yahrzeit of Faye's father

Chaim Baruch ben Harav Elimelech

Shalosh Seudos

Sponsored by

???

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

~SIYUM SHAS PROJECT~

This Simchas Torah a new project was suggested by one of our members, in the spirit of the Yissachar-Zevulun partnership, to pool all resources with a goal to divide all of Shas (Gemora) & work on completing it as a group with individuals learning, sponsoring, or both as shareholders in this special project.

2711 Daf in Shas! Learn a few or sponsor a penny a Daf to join this partnership in Torah! See the Shul Website for details and to sign up!

Yael & Aitan Zakharin

on the birth of a **BABY GIRL!**

Moshe & Shoshana Kravetz

on the engagement of their daughter

Faiga Bracha to
Tzvi Piasek of Monsey!!!!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

Laining Schedule:

Pinchas Friedman, Sasha Zakharin &
Aiton Marizan- Lain@

Kiddush, Shalosh Seudos

Sponsorship & Hall rental:

Miri Adler - Kiddush@

Sforim & Siddurim:

Dovi Becker- Library@

Pledge Balances:

Miri Adler- Pledges@

Repair & Maintenance:

Shuie Steinharter & Dovid
Wealcatch- FixIt@

Bulletin & Announcements:

Shoshana Goldberg - Bulletin@

Sisterhood@

Devora Bloch & Bracha Caine

Aqudah Scrip

Sasha Zakharin - scrip@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת בראשית

כ"ז תשרי תשע"ט

אהל משה



Rabbi Zvi Teichman

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Issue #550

RABBI'S MESSAGE:

Light in the Clouds

The very first mention of 'Man' in the Torah is when it describes how G-d did not yet send the necessary rain to generate the growth of plant life *since there was no man to work the soil*, and no one to appreciate its benefits. Only when man would be created and recognize this gift of rain and pray for its arrival, would the trees and vegetation spring forth.

Evidently the very essence of man is determined by his relationship and bond to G-d through the medium of rain specifically.

Indeed we are taught that rain is one of the three 'keys' possessed by G-d alone, and not entrusted to any angel or agent.

Yet on Shemini Atzeres when we recite the Prayer For Rain, we begin our petition by making reference to, אֶת-בְּרִי אֶתֶּת שֵׁם שֶׁר מַטֵּר, *Af-Bri is designated as the name of the angel of rain.*

Iyov describes how there are times when out of a 'clear blue sky' G-d will send a storm, drenching us in rain.

אֶת בְּרִי יִטְרֵה עָב יִפֶּיץ עָנָן אֲרוּר (לוֹ יֵא) *Even on a clear day He burdens the cloud, and the cloud spread about its rain.*

Rashi however explains the verse as referring to the angel *Af-Bri, who burdens the clouds and scatters its rain.* This would seem to be the approach of The Kalir as well, who authored the Prayer For Rain.

Rashi though emphasizes that *Af-Bri* is more precisely the angel appointed over the עננים, the rain clouds, not the rain per se.

Perhaps it is indeed G-d alone who dispatches the rains. But it is the task of this angel to at times 'cloud' G-d's blessing in the apparent darkness of a storm clouds. When life is suddenly disrupted on a clear sunny with unexpected challenge, G-d waits to see whether or not we will peer through the clouds and see His loving hand.

אָפּ often denotes angst or anger. This word first appears when the wily serpent challenges Chava regarding her reluctance to eat from the Tree of Knowledge, exclaiming אִךְ כִּי אָמַר, אֵלֶיכֶם לֹא תֹאכְלוּ מִכָּל עֵץ הַגֵּן *Is it possible that G-d forbade you to eat of any of the trees in the garden?*

In this cynical ploy he plants a seed of doubt in Chava's mind questioning the possibility that G-d could reasonably expect her to refrain from partaking that which she craved so strongly for.

This is the challenge we always face in our encounters with temptation. We often weaken in our resolve to remain steadfast in what we know to be true when we question ourselves: how can we be expected to withstand the impossible difficulties we face? Can I really control my tongue, thoughts, or actions? Does G-d really think I am worthy enough or capable of overcoming these challenges? אָף, *Even me, or the circumstances I face, are possibly conquerable?!*

When our 'clear days' are abruptly beclouded with the angst of obstacles, that is the moment we are expected to see with absolute clarity our purpose, enlightening the darkness with our faith and trust.

It is at these junctures of אֶתֶּי, of befuddled self-doubt, that we must implement the power of 'בְּרִי', clarity of destiny and mission, to calm the storm clouds and permitting ourselves to nourish from His 'rain of blessing'.

We add to our daily prayers the mention of גְּבוּרַת גְּשָׁמִים, the strength of rains and how G-d makes the rain descend, in the blessing of גְּבוּרַה, Strength, where it emphasizes the power of המַתִּים, Revival of the Dead.

The Talmud equates these two powers stating that the 'Day of Rain' is as great as the 'Day of the Revival of the Dead'.

The Ritva explains that just as plant seeds must first decay before they can regenerate their fruit through the moisture of rain, similarly the deceased must first decompose before they can be revived. The re-growth of seeds is the greatest testament to G-d's ability to revive the dead.

Perhaps the deeper connection between the two lays in this awareness that the clouds of challenge in our daily life and the trial of sudden death and loss are both part of a greater process of rejuvenation that will be powered by the manner in which we faithfully see the rays of light through the clouds, never getting discouraged or despondent, that will culminate with the full revival of the dead.

Might this be the true understanding of man in his original designation as an עֹבֵד אֲדָמָה, worker of the land? It is not his role as a simple farmer being accented here, but as one who can mine the 'power of the earth' in conjunction with the 'strength of G-d's rain', in creating from seeming deterioration, bountiful fruit of deed enmeshed with faith.

In *Pirkei Shira* it records that the Clouds of Glory sing the verse in Iyov, אֶת בְּרִי יִטְרֵה עָב, יִפֶּיץ עָנָן אֲרוּר (לוֹ יֵא).

May I suggest that it is those Clouds of Glory that revealed to us how G-d enveloped us in His loving embrace, which infused within us the ability to sense that warmth in the subsequent challenges we would face in the clouds of exile, who sing this praise.

They sing how *Af-Bri*, the angel who we empower through our faith, by grasping the struggle between the forces of אָפּ, that entice us to give up, and that of בְּרִי, that represents our acute focus on our ultimate objective and our personal strength in overcoming doubt, is summoned to *burden us with clouds* of challenge. But in the end, יִפֶּיץ עָנָן, *the cloud will scatter*, אֲרוּר, *His light*, the brilliant illumination that stems from our bond with G-d.

Recently at the Bar Mitzva of Nat Braun, his father Ari shared with an intimate group of family and friends a speech he was waiting to deliver for over thirty years.

When Ari was six years old, while spending Pesach at a hotel in Miami, he accidentally bumped into another charming six year old, Nat Kates, while they were both playing in the water. An immediate friendship developed and they hung out together during the rest of the holiday. As providence would have it, Nat's parents only a short time later purchased a home in Maryland, and unbeknownst to them at the time, was directly across the street from the Braun family.

Nat and Ari continued to deepen their friendship and became inseparable. Nat's divorced mom wasn't Jewish but his now remarried Dad and wife were. The Braun's family older children became surrogate older brothers and sisters to Nat and his younger siblings. Nat, though not yet Jewish, was a special soul, who even at a young age possessed extraordinary character and sensitivity to others, and adhered lovingly to Jewish tradition. But more than anything else he pined for the day he would reach the age of Bar Mitzvah and make the choice to become a full-fledged observant Jew. He shared this deepest yearning with Ari and they both simply couldn't wait for that day to come.

One day at the age of nine while cavorting in a pool with his cherished buddy, Ari, he suddenly collapsed and couldn't be revived. The pain was unimaginable as both families grieved this tragic death of their beloved Nat.

Thirteen years later as Ari was about to marry his wife Esther, he shared with her something he was carrying in his heart from that very sad day of Nat's untimely death. He told her that his going forth in marriage with her would be conditional on her accepting that one day when they would merit to have a son they would name him Nat, in memory of his best friend. Esther immediately and lovingly agreed.

Seventeen years later, at the Bar Mitzvah of his beloved Nat, Ari shared how he carried the powerful memory of his special friendship with Nat Kates, and the unrequited longing of his buddy to choose to become Jewish. Those aspirations fueled Ari during the years of his own personal journey and growth in Torah and Mitzvos. That inspiration prodded him from the day his own Nat was born to raise his son in the spirit of his dear friend's remarkable drive and inspiration, in sensing the joy of being Jewish and the privilege to choose it rather than simply accept its inevitability having being born into the faith.

One can despair in the face of sudden loss and disappointment, or one can choose to see the light radiating from even the darkest of clouds.

We are all on a journey to discover that light. We are in a constant process of rebirth.

May we be inspired by the heroes among us who inspire us to sing the beautiful song of the Clouds of Glory. Let the clouds scatter their light!

בְּאֵרֶב,

צבי יהודה טייבמאן

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!!!HAPPY BIRTHDAY!!!
HEBREW

Nesanel Burk, Meira Einbinder, Erina Selis, Tzvi Dov Zeller, Rachel Fromowitz

YAHREIT:
Faye Brand, for her father, Ben Koval,
ל חיים ברוך בן הרב אלימלך

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

~ THANK YOU! ~

To all those who organized, assisted, sponsored, participated and contributed in any and every way to an inspiring and beautiful Sukkos, Shmini Atzeres & Simchas Torah!

The genuine Simcha, love of Torah, and sense of community & friendship was inspiring. We hope that Hashem will look kindly on our Torah true Simcha and bless us all with a year of good health, success, inspiration and many more opportunities to share in Simchas!
A'Goot Vinter!

Building Project - Phase III
Expanding Our Boundaries & Increasing Our Possibilities!

TOTAL PLEDGES: \$293,823.05
COLLECTED FROM PAYMENT SCHEDULES: \$131,816.22

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!