

SHEDDUEL

ליל שבת קדש

Mincha & Kabalas Shabbos 6:55 PM

Come back for Friday Night Learning! WithOUT Chulent!

יום שבת קדש

HASHKAMA MINYAN! @Social Hall 7:00 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"ס- 9:36 - א"ז, 10:16 - א"ז 8:30 AM

SHABBOS MORNING GROUPS: AGES 3-5 & 6-9

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

All @SOCIAL HALL - NO OLDER GIRLS/BOYS GROUP THIS WEEK

All kids picked up @ Social Hall immediately after Kedusha!

Parshas Zachor Options: @Main Minyan, After Main, 2pm

Mincha - 2:15 PM

Bnos- 2:15 PM

Mincha - Followed by Shalosh Seudos 6:45 PM

Maariv 8:05 PM

66/43
49/33

חזן האוויר בשבת
Ohel Moshe Weather
Only Hashem can guarantee

CANDLES NEXT
SHABBOS - 7:02 PM

Sumday Minyanim

Shacharis HALACHA SHIUR W/ BAGELS - AFTER THE 8:30 6:50 & 8:30 AM

Mincha (Sunday - Thursday!) 1:45 PM

Mincha/Maariv 7:00 PM

Maariv 9:45 PM

Weakday Minyanim

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

Shacharis (T, F) 6:45 AM & 7:50 AM

Mincha (S - W) 1:45 PM

Mincha/Maariv (M-T) 7:00 PM

Maariv (Su - T, Th) 9:45 PM

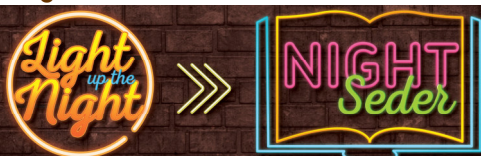
Shiurim & Learning Opportunities

Daf Yomi 7:30AM(S & Th), 5:45AM(M-F) & 8:00-PM(M-W)

KNIGHT SEDER 8-9:45pm - See Signs For Details

Women's Tehillim Going All Day Purim Be Safe!

JOIN US FOR ONE OF THE NIGHTLY SHIURIM
To Sponsor Contact Meir Strobel or email
NightSeder@OhelMosheBaltimore.com!



SUNDAY HALACHA SHIUR W/ BAGELS - After the 8:30
To Sponsor Contact NightSeder@OhelMosheBaltimore.com

SPOONSFORCHIPS

Kiddish

@Hashkama Sponsored by? (\$54)

@Main Sponsored by? (\$160)

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Shallots Seudos

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WEDNESDAY - TAANIS ESTHER

Shacharis Daf @5:45, Fast Begins @5:58am 6:30 & 7:50 AM

Mincha Fast Ends @ 8:01am 1:45 & 6:55 PM

Maariv 7:45 PM

Purim Night

Megilah 8:08 PM

Extra Megilah 9:30 PM

Thursday - Purim

Daf Yomi 5:45 AM

Shacharis 6:47 & 8:30 AM

Megilah 7:15(ish), 9:00(ish), 10:30@Social Hall AM

Yeshivas Mordechai Hatzadik@Main Shul 10:15 AM

Kids Megilah AND HAMAN BOOING COMPETITION! 12:00 PM

Mincha 3:30 PM

Neilas Hasimcha @ Neimas HaTorah 7:30 PM

Maariv @ Neimas HaTorah and Shul 9:45 PM

Here Ye Here Ye!

NEILAS HA'SIMCHA POST SEUDA MEBAL!

7:30pm @ Neimas HaTorah 4398 Crest Heights Rd.

Mesiba with spirited singing & dancing lead by Aryeh Berkowitz!

COME JOIN US!

PURIM 5779

@Ohel Moshe!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai
Meister - Gabbai@

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אהל משה



Rabbi Zvi Teichman

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Issue #573

RABBI'S MESSAGE:

The saintly Rebbe Shimon bar Yochai reveals that the reason the Torah directs that a חטאת, Sin-offering be slaughtered in the same exact spot as a עולה, an Elevation-offering, is out of compassion for the sinner to save him from embarrassment. People observing the bringing of the sacrifice would never know that the individual has sinned for perhaps he is merely volunteering an Elevated-offering unrelated to any sin. Despite the fact that an Elevated-offering must be a male and the Sin-offering a female, which would clearly differentiate the Sin-offering from the Elevated-offering, nevertheless, being that the sinner can opt to bring a sheep whose concealing tail would prevent any visual determination of the gender of the animal, the person's identity as a sinner will remain protected.

This, the Rashbi teaches, is the reason we pray silently, so that sinners who confess their sins during their prayers may remain anonymous, saving themselves from public disgrace.

One though may choose to offer a she-goat as a personal Sin-offering, selecting not to hide one's failure in having carelessly sinned that required the bringing of an atonement.

Reb Meir Simcha of Dvinsk suggests the motivation behind this choice might be due to the sinner's willingness to be publicly shamed for his having erred, displaying his remorse openly, thereby effecting a greater atonement in return. In fact, he points out, it is precisely because of this added factor that the Torah only states by the burning of the fats of the she-goat, in contradistinction to those of the sheep, how it alone will present 'a satisfying aroma to G-d'.

This noble option that can uniquely create a 'satisfying aroma to G-d' is availed only to an individual sinner, but not to the King who may have lapsed similarly. A king who inadvertently sinned has only the option to present a he-goat as atonement for his transgression. His offering will then always be disguised as a possible Elevation-offering, which may also consist of a he-goat, without any other option to demonstrate that he has erred.

Why would this opportunity be denied to a King of the nation of all people? Could you imagine the powerful message his courageously displaying his weakness and expressing his responsibility in taking ownership of his misdeeds would make in the eyes of the nation?

When a person sins there is a grave danger. One who has attained greatness and spiritual accomplishment could become so dejected in his personal failure that he will descend to depression and grievous despondency. On the other hand, one of lesser or diminished stature might never sense genuine guilt or regret, thinking erroneously, 'who am I in G-d's eyes that makes any difference in the greater scheme of things anyway.'

To the one who has so puny of a view of himself, G-d conveys, 'I care about you', encouraging the sinner to hide his failing by offering a sacrifice that, 'no one will ever know but you and Me that you've sinned', yet still leaving the option open to him to display before G-d that despite his lessened stature he is still embarrassed for what he has done and yearns to restore the relationship.

The king though, who has climbed the heights of self-perfection is in greater danger of sensing profound disappointment with himself that can leave him paralyzed from ever recovering from the fall. To him G-d turns lovingly by insisting that He will not permit the king to show his disgrace, preferring to show how much G-d still views him with great fondness as the leader of His children, not allowing his stature to ever be diminished in the people's eyes.

This 'boost in the arm' to the king and the vote of confidence in his role will hopefully prevent the king from lapsing in poisonous self-flagellation and incrimination.

The portion that discusses the Sin-offering of a king begins with the description, אשר נשיא יחטא, **When a ruler sins...**, implying its inevitability of happening at some point and it is only a question of 'when'.

In contrast when the Torah portrays the special Sin-offering of the בן המשיח, the 'anointed Kohen' or that of the עדת ישראל, the 'entire assembly', the Sanhedrin, either of whom ruled mistakenly in the matter of an action that requires the bringing of an atonement, it introduces the subject with the term, אם, **if**, indicating its possibility, not a certainty.

The Zohar sees in this emphasis by the king, the unfortunate reality that one who holds a supreme role of authority with subjects who are all obligated to him, with the king beholden to no

The King and I

one other than G-d, will invariably lead to moments of lapsed self-consciousness resulting in errors of judgment and deed.

Each one of us rules our own little fiefdoms, whether it be our homes, businesses, or social circles. We stand the danger of becoming ingratiated by our 'positions' and flexing our muscles mindlessly.

The key to our success in not falling into these pitfalls is to remain ever aware of G-d's presence.

The Degel Machaneh Efrayim, the grandson of the holy Baal Shem Tov, offers a magnificent interpretation of the verse regarding the sinner king in light of one of his grandfather's teachings.

King David says, אשרי אדם לא יחשוב די לו עון (תהלים לב), *Praiseworthy is the man whom G-d does not ascribe to him iniquity...*

The simple reading extols the value of a man who G-d ascribes no sin to, a צדיק, a righteous man.

The Baal Shem however reads the verse creatively as praising the man who, לא יחשוב די לו, *who considers the momentary lapses in his consciousness of G-d, געטא sin!*

In that vein the grandson expounds on our verse: אשר נשיא יחטא ועשה אחת מכל מצות ד'... ואשם ויקרא ד' (בב), *When a ruler sins, and commits one from all the commandments of Hashem, his G-d, that may not be done... and becomes guilty, in the following manner:*

יחטא, *praised is, נשיא, the ruler, referring to one's heart which rules all man's limbs, who sins, ועשה אחת מכל מצות ד', when it takes that singular of all commands of G-d, that of cleaving and being mindful of Him constantly, אשר לא תעשינה, considering the lapse of that consciousness, ואשם, as a sin.*

If we live with that attitude we are guaranteed to get back on track. It is by that measure that man remains connected to G-d.

It will prevent us from lapsing in arrogance. It is what will buoy us when we find ourselves desperately disappointed in ourselves. It will be the lifesaver that will extend even to those who have come up short, to sense some shame in their inadequateness compelling them to return to His waiting embrace.

Timna, the mother of Amalek, who sought to enter the family of Avraham, was shunned. Rather than seeking G-d's help and improving her character, she senses dejection and despair, seeking personal fulfillment within the family of the wicked Esav, marrying his son Elifaz.

Elifaz accepts his lowly station in life, aligning with the misguided philosophy of his evil father Esav, who senses only distance from G-d, conveniently convincing himself that G-d really doesn't care anyway. In that world one can convince oneself that taking his Uncle Yaakov's life is a fulfillment of honoring one's father.

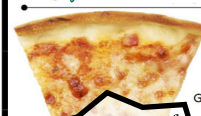
The product of that union produces an Amalek whose motto is: לא ירא אלקים, he fears not G-d, for he is incapable of believing that G-d is present and cares. He develops a shield of arrogant entitlement that would deny G-d's beloved children the right to exist.

May we raise our consciousness of G-d's love, concern, and appreciation for each one of us, no matter where on the stratum of His service we find ourselves, for with that belief we can conquer the forces of Amalek that seek to destroy us physically and more importantly emotionally.

באהבה,
צבי יהודה טייכמאן



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!!!HAPPY BIRTHDAY!!!

Hillel Amster, Esther Rabinowitz, Hadassah Schwartz,
Tova Einbinder, Uri Frydman, Yehudis Schwartz,
Rashi Pachino, Naftali Miller

!!!HAPPY ANNIVERSARY!!!

Shuie & Elise Steinharter, Gobbie & Shayna Cohn

*Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all your important dates with you! (And occasionally save you from forgetting one!)

Dovid & Yehudis Barer
Celebrating the Bar Mitzvah of their Grandson
in Florida this Shabbos!

Mazal Tov as well to Uncle Ben & Aunt Shonnie!

Aaron & Chana Gerstein
Celebrating the Bar Mitzvah of their Son
Avraham Mordechai at KAYTT's Hashkama!

Mazal Tov as well to the proud grandparents Bernie & Tova Felner!

Ohel Moshe Sisterhood ~ Shiurim Series!

Part 1: Taharas Hamishpacha (For Married Women)

Given By: Mrs. Devora Meira Ringo

Wednesday, March 27, 2019 @ 8:15PM in the Ohel Moshe Social Hall
For Sponsorship Opportunities contact: sisterhood@ohelmoshebaltimore.com

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$335,970.08

COLLECTED FROM PAYMENT SCHEDULES: \$217,895.29

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