

# SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 4:28 PM

Friday Night Learning with Cholent! 7:00 PM

יום שבת קדש

HASHKAMA MINYAN @Social Hall 7:00 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"SS- 8:43 מ"א 9:25-א"ג 8:30 AM

## SHABBOS MORNING GROUPS:

9:30 AM - Boys & Girls - Ages 3-6 - Social Hall

FOLLOWED BY KIDDUSH - (R' Weiss' Shul)

Mincha - 2:15 PM

Bnos-Age 4-7@Social Hall / Age 8-10@Classroom 2:15-3:15

Mincha - Followed by Shalosh Suedah 4:20 PM

Maariv - 5:37 PM

	<b>55/33</b> <b>48/41</b>	מזג האוויר בשבת* Ohel Moshe Weather	<b>CANDLES NEXT</b> <b>SHABBOS-4:26PM</b>
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## Sunday & Thursday (Thanksgiving) Minyanim

Shacharis 6:50 & 8:30 AM

HALACHA SHIUR W/BAGELS BY R' Nudelman - AFTER THE 8:30! (Sunday)

Mincha (Sunday - Thursday!) 1:45 PM

Mincha/Maariv 4:30 PM

Maariv 9:45 PM

## Weekday Minyanim

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

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

Shacharis (F- ROSH CHODESH) 6:30 & 7:50 AM

Mincha (Su - Th) 1:45 PM

Mincha/Maariv (M-Th) 4:30 PM

Maariv (M-W) 7:45 & 9:45 PM

## Shiurim & Learning Opportunities

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

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

Women's Tehillim Learning Thursdays 9:40 AM

## NIGHT SEDER IS BACK!!!

JOIN US FOR ONE OF THE NIGHTLY SHIURIM

To Sponsor Contact Meir Strobel or email

NightSeder@OhelMosheBaltimore.com!



SUNDAY HALACHA SHIUR WITH BAGELS! - After the 8:30

To Sponsor Contact NightSeder@OhelMosheBaltimore.com

# SPONSORSHIPS

## Kiddush

@Hashkama Minyan

Sponsorship Available

@Main Minyan

Sponsored by

Dani & Ora Kermaier invite the entire shul to kiddush at

Beis Haknesses Ohr HaChaim (R' Weiss)

in honor of Shalom's Bar Mitzvah

@Shalosh Seudos

Sponsored by

Aiton & Deborah Marizon

With Hakaras Hatov to Hakadosh Baruch Hu

To Sponsor an event or book the social hall please contact Miri Adler at

Kiddush@OhelMosheBaltimore.com

Shalom Kermaier

on your Bar Mitzvah this week!

We wish Dani and Ora a big Mazal Tov on the Simcha and welcome all the family and friends joining us this Shabbos to celebrate with the entire family!

Yehudis & Elimelech Katz

On the Birth of  
A Baby Girl!

## THIS WEEK....AN INSIDE VIEW OF SDEROT

Come hear about the latest events in Sderot from special guest speaker Rabbi Ari Katz, Director of Public Relations of the Max & Ruth Schwartz Sderot Hesder Institutions. Give & get chizuk for an Israeli city and Yeshiva overlooking the Gaza border at an Oneg Shabbos tonight at 8:00pm, @ the England home, 2909 Chokeberry Ct.

## JOIN US FOR AN EVENING OF SONG

IN SUPPORT OF LANIADO HOSPITAL IN NETANYA

A new state of the art NICU will be opened with enhanced capabilities that will afford premature and critically ill infants and their families the highest level of care and comfort.

Enjoy musical guests while supporting life-saving work. Featuring:

Avraham Albrecht- Beth Tfiloh  
Netanel Hershtik- Hamptons, NY  
Yoni Rose- Frankfurt, Germany  
Benjamin Warschawski- Skokie, IL

Concert Date: November 24th, 2019 7PM

Beth Tfiloh 3300 Old Court Road Baltimore, MD 21209

<https://www.rayze.it/LaniadoConcert/>

# CONGREGATION OHEL MOSHE

שבת קודש

פרשת חיי שרה

כ"ה חשוון תש"פ

מברכים חודש כסלו

אהל משה



Rabbi Zvi Teichman

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Issue #607

## RABBI'S MESSAGE:

### Making Kiddush Every Day of the Week

Remarks shared at the Shabbos Project community wide Sholosh Seudos at BJSZ, this past Shabbos.

The Holy Reb Meir of Dzikov, in his wondrous treatise Imrei Noam, makes an astonishing assertion.

The Torah records that when Eliezer, the devoted servant of Avrohom, arrived in Aram Naharaim to the city of Nachor, to find a wife for Yitzchok, it was *לעת ערב*, evening time. The *Zohar* asserts that when the phrase 'evening time' is used, it refers specifically to *Erev Shabbos*, Shabbos eve.

The Torah goes on to describe how Eliezer discovers Rivkah that very day. He receives consent from her family for her to leave and return with him, as a bride for Yitzchok.

The Torah reports how they left the very next day, the Targum Yonoson adding that just as when Eliezer came he merited *kefitzas haderech*, miraculous jumping or contracting of the earth, with a normal several day journey being achieved on the same day, so too, upon his return he arrived home the same day he left.

It would then become apparent that Rivkah's meeting up with Yitzchok, and subsequent marriage transpired on *Shabbos*.

What is the significance of this coinciding of events?

The most common understanding of the word we use to denote this special day is, *ימינו*, translated as 'rest', emphasizing its goal as a day of cessation from work activities.

The great nineteenth century German scholar and rabbinic figure, Rav Yaakov Zvi Mecklenberg, in his masterful work, *HaKsav VHaKabbalah*, challenges this assumption. He suggests it is rooted in the word *שוב*, to return, often used to express the consideration of things, going 'back and forth' in our minds while examining any given item or idea and arriving at a mindful conclusion. King Solomon expresses how, *שבתו אני ואיירא*, *שבתו אני ואירא*, I returned and observed, referring to his mindful contemplation of life experiences and his conclusions.

*Shabbos* as a day of 'rest' is only as meaningful as the calm and collected, *ימינו*, mindful and purposeful consideration, one occupies that space with.

This, he asserts, is the deeper meaning behind the famous *Midrash* that talks of *Shabbos* pining to G-d for a mate, as every one of the six days of the weekday is paired up, with the 'seventh' day the 'odd' man out. G-d responds that the Jewish nation is her special partner.

Every facet of material creation has its natural wondrous qualities, that is 'mated' to man's creative genius and skill, forming a productive 'marriage' for the family of humanity.

*Shabbos*, however, requires of us to refrain from productive activity, leaving it bereft of any opportunity to forge a beneficial 'relationship' with man.

G-d informs *Shabbos* that it is a time to partner with man, inspiring him to fill a day that is seemingly empty of purpose in, with a purposeful mindfulness, utilizing this valuable day in nurturing his spiritual core and eternal connection with G-d, refocusing his priorities in life and in defining healthy and inspired objectives.

A day of rest is not a vehicle for the mindless cheering on of sports teams nor for sitting mindlessly on the beach. It is a day when the distractions of everyday life are quelled, when we don't allow them to interfere with mindful and purposeful contemplation, that will raise the level of appreciation for the good fortune G-d has bestowed on us, and committing to refining our purpose in life.

The homes of our patriarchs and matriarchs were laboratories of utter devotion to the will of G-d, where the divine attributes of kindness, respect and purposeful consciousness reigned supreme.

The saintly Imrei Chaim alleges that the *אייל*, the inn where Avrohom and Sarah inspired a world to these cherished values, is an acronym for the sentiment, *ל-א-ל אשר שבת*, to the G-d who rested, a calm and inviting space that drew attention to the benevolent Creator of the universe. It accomplished that because its hosts lived a mindful life of, *אספרה שםך לאחי יתהלים כב כג*, I will proclaim Your Name to my brethren, where every breath and action was mindfully devoted to emulating G-d and living inspired by His word.

Our Sages reveal that when Yitzchok brought his new bride, Rivkah, into his beloved mother's tent, the miraculous features that were present while Sarah lived suddenly returned.

The tent was blessed in three marvelous ways. The candle remained lit from *Shabbos Eve* to *Shabbos Eve*, there was a special blessing in her dough, and a cloud hovered above the tent.

The candles with which she illuminated her tent enabled all who entered her home to view each other accurately, looking deeply into one another's eyes, absorbing and conveying the warmth of a smile and sensing the connection evident in the glint of an eye.

She prepared her food with great attention to every loving detail, ensuring that her family and guests would be provided from G-d's magnificent bounty appropriately.

The cloud represented the creation of an environment that was safely insulated from the cacophony of noise and distraction that accompanies our interactions in the contentious public arena called 'life'.

All who entered Sarah's tent found a calm and peaceful haven, allowing them to focus on their relationships and appreciation of their lot, far removed from the invasion of artifice the outside world constantly assaults us with.

On *Shabbos*, we too, attempt to recreate this 'Garden of Eden' on earth that is the spiritual legacy of Abraham and Sarah.

We light candles to promote *sholom bayis*, peace in the home. In its simplest understanding, light illuminates our home preventing us from tripping over unseen objects. In a deeper sense it refers to the avoidance of stumbling in our relationships over the trivial differences that create obstacles between us, and instead focus on appreciating each other's essential goodness and unique talents.

We spend quality time around the table gazing lovingly at our children, spouses and friends, peering fondly into their eyes and souls, warmly reassuring that which is so important to us; our relationships.

We prepare special *maatamim*, exquisite cuisine in its honor, so that we may realize and appreciate fully the gifts God has lovingly provided for us, and to show cognizance and gratitude for His unconditional love.

We join together putting away all our 'toys' of diversion, cell phones, computers, media et al; refrain from 'mundane' chatter; and create a protective cloud called *Shabbos*, that permits us to enjoy life purely once again.

A person must say three things in his home on the eve of *Shabbos* just before dark: *עשרתם ערבתם הדליקו*, *אתה רגל*, Have you tithed? Have you prepared the eruv? Kindle the *Shabbos* lights!

The tithes we give are our tribute to G-d that acknowledges our absolute dependence on Him for our sustenance, accepting graciously this gift from G-d, appreciating its qualities.

The *eruv*, the joining of neighbors in devising a separation from the public domain, symbolizes our creating islands of protective sanctity that ward off the influences of alluring forces that beckon us to forsake our values.

The warm light of the candles burn brightly reflecting the grace on the faces of those we sit with around the *Shabbos* table.

We longingly await the return of a 'world that is completely *Shabbos*' by bringing the weekly experience of *Shabbos* into our daily lives. As Avrohom and Sarah, Yitzchok and Rivkah, we hope we can recreate moments of *Shabbos*, flashes of mindfulness, even as we course through the six days of the week.

Traditionally we refer to fact that one is a *Shomer Shabbos* as the yardstick for overall observance. It is alleged that the 'Rav', Rabbi J.B. Soloveitchik abhorred two labels, *HaRav Hagoan*, and *Shomer Shabbos*. The former is often thrown around indiscriminately, and the latter doesn't address one's observance of all the other sections of the *Shulchan Aruch*.

Perhaps it is not just about the strict observance of these laws that this title bespeaks.

Rav Nachum Cohen, one of the *Yakirei Yerushalaim*, a noted *Mashpia*, once shared with me, together with a small intimate group who visited with him in his modest home on *Rechov Nachum*, a touching verbal portrait of his dear father. He described, pointing to the exact spot, how his father would stand by his shtender every Friday night, lovingly poring over his beloved *Gemara*, chanting the words with the sweetest of tunes, until the wee hours of the morning.

He reported how he once asked his then elderly father why he doesn't take a rest, after all it is *Shabbos*, a day for rejuvenating one's strength. His father looked fondly into his son's eyes and innocently and purely responded, "Don't we pride ourselves as being *Shomer Shabbos*? *Nochumke'h*, have you ever seen a *shomer*, a guard, fall asleep on his watch?" And with those words he returned to his exquisite vigil.

We must be *shomrim* at all times of our life, remaining vigilant and mindful to any given moment and experience in infusing it with this spirit of *Shabbos*, a contemplative and focused mindfulness that promotes the Honor of Heaven in all that we engage in.

We may only recite *kiddush* once a week, but we can 'make' *kiddush* every day of the week.

Good *Shabbos*!

באהבה,  
צבי יהודה טייכמן

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



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](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

!!!HAPPY HEBREW BIRTHDAY!!!

Uri Meth, Evan Pachino, Yitzchak Burk, Avi Mako, Frank Berger, Rafael Frager, Steven Kushnir, Momo Goldberg

ANNIVERSARY

Laivi & Bracha Shor, Devora & Yitzi Bloch, Yaffa & Shula Ankril, David & Atara Kastner

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!  
Yoel Meth (Ki Sisa)

!!!BAR MITZVAH PARSHA ANNIVERSARY!!!

Yitsy Friedman, Reuven Chapman, Uri Meth, Jacob Kaplan, Chaim Silverman, Binyomin Rubin, Yitzchak Burk

BARUCH DAYAN HAEMES

We extend our condolences to Shaya Steger, Lisa Shafranovich and Shani Benyowitz on the loss of their mother/grandmother Mrs. Eta Steger this past week. Shiva concludes Sunday morning. Sunday Shacharis 8:00am @ 6605 Wickfield

We also extend our condolences to Reizel Bomar on the loss of her father Mr. Leonid Podolsky this past week. Shiva concludes Friday afternoon.

AVOS UBANIM

Featuring a story from the *Rabbi's* plus learning, pizza and prizes!

6:30pm

SPONSORSHIP AVAILABLE

For questions or sponsorship contact Yoni Herman at [yonahherman@yahoo.com](mailto:yonahherman@yahoo.com)

**THIS WEEK!** Now is the perfect time to join the **DAF HASHAVUA GROUP**. This Monday at 9:00pm we will also be starting *Meseches Chagiga*. *Shiurim* will be Monday & Thursday nights 9:00-9:45pm. Additionally, the *shiur* is celebrating with a festive siyum on *Meseches Moed Katan* IY"Y at David Chu's on November 27th (erev Thanksgiving) at 7:30pm.

Contact Dovid Barer or Yudi England if you are interested in joining.

Did you know that you can dedicate a **Siddur, Chumash, Yahrzeit Plaque, and general donation in honor of someone or something?** Details available on our website!



THANK YOU FOR YOUR SUPPORT!