

SCHEDULE

לייל שבת קודש

Erev Shabbos Chizuk LIVE with Live Zmiros **6:00 PM**
Candle Lighting **8:19 PM**

Mincha & Kabalas Shabbos

@Main Shul **7:00 PM**
@Tent **8:19 PM**

יום שבת קודש
Shacharis

@Tent **8:00 AM**
@Main Shul **8:30 AM**

מ"א 8:33

Netz - 5:42am | Sof Zman K'S 9:25am | Sof Zman Tefilah 10:40am
Mincha

@Tent **2:00 PM**
@Tent **6:00 PM**

Maariv/Havdala @ Tent (50min) **9:28 PM**

Virtual Daf Yomi - Motzei Shabbos **10:00 PM**

88/71 מזג האוויר בשבת *
93/76 Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 8:19 PM

Weekday Tefilos

Shacharis - @ Tent (Sun-Fri) **7:30 AM**

Shacharis - @ Tent (Sun-Fri) **8:30 AM**

If you are unable to daven with a minyan, Rabbi Teichman encourages davening at Netz, or at one of the regular shul davening times.

	SUN	MON	TUE	WED	THU	FRI
AM DAF	7:30	5:45	5:45	5:45	5:45	5:45
NETZ	5:42	5:42	5:43	5:43	5:44	5:44

Zoom into the live D'var Chizuk @ 8:00 PM!

Mincha/Maariv @ Tent **8:25 PM**

Daven with our minyan or yours or join together in davening where you are.

PM Daf Yomi - Sunday-Thursday **8:50 PM**

For a full and growing list of Shiurim and opportunities to stay connected please visit our Virtual Shul by clicking the image or go to ohelmoshebaltimore.com/vshul



VIRTUAL NIGHT SEDER!!!



SEE THE VIRTUAL SHUL PAGE FOR THE LATEST NIGHT SEDER SPONSORED BY DONNY & MIRI ADLER

לניכוי נשמת יהושע בן מורדי צבי

OHHEL MOSHE MINYAN GUIDELINES

WE ARE THRILLED TO WELCOME YOU HOME TO DAVEN
REMINDER: ALL MINYANIM REQUIRE REGISTRATION
[CLICK HERE TO REGISTER](#)

Restricted Attendance

Attendance limited to men/boys over or within 4 months of Bar Mitzva
Individuals experiencing any virus symptoms or fever may not attend until 14 days after symptoms have passed.

Individuals who have recently tested positive for COVID-19 may not attend until 14 days after symptoms have passed and they have re-tested negative.

Those with active seasonal allergies that are likely to be sneezing, coughing, blowing their nose, rubbing eyes are asked not to attend due to the similarities and sensitivities in a group setting.

Those over 65 are encouraged to make their decisions about attendance with medical advice.

Masks Required

Masks must always be worn for safety & to avoid a Chilul Hashem on Smith Ave
Masks should be properly worn to cover the mouth and nose.

If you arrive by car, please put your mask on before exiting the car.

If you arrive by foot, please put your mask on 100 feet before the Shul property.

Social Distancing

The yard will be setup with physical barriers to facilitate distancing

Attendees must always adhere to social distancing policies of 6 feet between people.
Only one person should stand in the center of each marked area except in the case of members of the same household – in those cases a 2nd person may join.

Everyone must find a marked area to occupy, davening is not permitted outside of those spots.

Please do not congregate or socialize before or after davening, even with distancing.

Shul Building Closed Except During Indoor Minyanim

There will be no access to the Shul Building outside of these hours.

No chairs/tables will be setup.

Bring your own Siddur.

When Open, bathrooms are available at own risk, due to the size of the bathrooms, only one person may use the bathroom at a time.

Please enter and exit from the two driveways and the fence gate.

Remain on our property at all times and be mindful of our neighbor's property lines.

MUSICAL EREV SHABBOS CHIZUK LIVE

6:00 PM

Featuring Zmiros L'Kovod Shabbos

Led By Eli Atias

Pirkei Avos Chapter Four Round Two

As we long for our return to regular Shul life, Pirkei Avos will be coming to you electronically instead!

[Printable PDF of Rabbi Teichman's Essay for this week](#)

The full series is also available at www.OhelMosheBaltimore.com/vshul

CONGREGATION OHHEL MOSHE

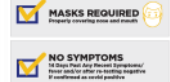
שבת קודש
פרשת קרח
ה תמוז תש"פ

אהל משה

היום יום שבת ראשון שבאים אנו לחזור להתפלל בבית הכנסת..



"ושמרו משמרתם ומשמרת פליהאקהל"



Rabbi Zvi Teichman

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Issue #637

RABBI'S MESSAGE:

A Song and a Prayer

With the return to our beloved Shuls this last week, we are sensing a return to a modicum of normalcy after these long past few months. To see each other's faces once again, or with the reality of masks, at least to be able to look each other deeply in the eyes, has brought us back a feeling of connection we have been sorely missing.

At the recent Vaad HaRabbonim meeting that heralded the opening of Shuls, my dear friend and esteemed friend, Rabbi Nesanel Kostelitz, encouraged the attendees to look at a fascinating idea expressed in the commentary of Rav Manoach Hendel, in his Chochmas Manoach, on the Gemara in Brachos 6a.

Abba Binyamin said: One's prayer is only fully heard in a Bais HaKnesses (synagogue), as it is stated, "לשמע אל ה' ורחמי יגדלו" listen to the song and the prayer" - ותמליכם חכרו

Apparently, our prayers are only fully heard within the walls of a Shul. Rav Hendel wonders whether this implies that all the numerous prayers we may have uttered outside of Shul are totally void and null? He quotes from the famed thirteenth century mystic, Rabbi Yosef Gikatilla, in his work Shaarei Orah, who says that the acceptance of all those *tefillos* prayed in isolation will be determined by the nature and intent of how that individual prays when he finally returns to the Bais HaKnesses. If one prays properly with the community in Shul, it will carry those which were said individually or without intent.

What is the logic behind this remarkable idea? How does it rectify the deficiency of praying alone?

This theory of Abba Binyamin is derived from the sentiment expressed by King Solomon that emphasizes the acceptance of *תפילה*, accompanied with *זרה*, song. 'Song' somehow alludes to the experience of communal prayer.

Rashi elaborates on this point by stating: Within a Shul the community joins in singing songs and praises, *בשמיעת קול ערב*, with a pleasant and sweet voice.

What makes this place uniquely suited to its prayers being accepted is the fact that we pleasantly sing there in unison.

Is that all? It is not the intense prayers of the High Holidays, nor the focused silent Amidah we do collectively. It is the joyous song we sing on key that guarantees our prayers will be heard.

How are we to understand this?

Moshe is frustrated with Korach's dissatisfaction with his role.

"Is it not enough for you... to perform the service of the Tabernacle of G-d, לעמוד לפני (במדבר טו ט) and to stand before the assembly to minister to them?"

Rashi enlightens us by asserting this 'standing before the assembly', refers to their *'singing on the platform.'*

The Holy Sochatchover in his seminal work, Shem MiShmuel, asks why is this 'choir singing' called 'standing before the assembly', weren't they singing to G-d, not to the people?

He goes on to explain that the Levites who were emotionally connected to the people are to serve as the medium by which the people would be aroused to a greater love of G-d through their inspired message conveyed in their enthused singing.

Song is an expression of inner emotional connection that can ignite those one is bonded to, towards aspiring for a deeper bond with G-d. (קרח תרע"ד)

Moshe took Korach to task for forsaking that sacred mission to elevate and connect the nation emotionally, trading it for selfish personal promotion.

Perhaps this is what Abba Binyamin sought to convey. When we join our souls emotionally together, in a display of authentic unity in striving together in coming closer to G-d, that is the power that projects our *tefillos* on high.

The Saintry Radomsker, in his Tiferes Shlomo, interprets the verse in Shir HaShirim, where G-d lovingly appeals to us, *שמעני את קולך כי קולך נעים*, let me hear your voice, for your voice is pleasant, translating the word *עבר*, alternately as a guarantor, with G-d admiring our taking responsibility for one another, praying for each other's needs and welfare.

Let me hear your voice, G-d asserts, because you care for each other, for there is nothing sweeter to My ears.

The beautiful harmony of sweet singing voices is only as meaningful when it reflects a greater harmony of souls connected so exquisitely.

That I believe is the profundity within Rav Yosef Gikatilla's assertion. Despite our having been isolated and separated from one another while we prayed, if we return and reveal how deep our bonds truly are, how authentic our caring for one another is, then evidently even while we were apart we were connected, our prayers were united, revealing the power of the *Tzibbur* - the community, we possessed all along.

I recently read a very touching story, appearing in the Yated, involving two of my former Rabbeim, who are no longer with us.

Rav Chaim Leib HaLevi Epstein, and Rav Shmuel HaKohen Miller, two great Roshei Yeshiva, who I was fortunate to learn under when I attended Yeshiva of Eastern Parkway many years ago, were both good old friends, having been privileged to be numbered as talmidim of the great Gaon, Rav Aharon Kotler.

Rav Chaim Epstein passed away five years ago. Before Pesach of this year, his children received a letter, addressed to all of them, with a check enclosed for four hundred dollars, with the letter explaining that this was for damages incurred to their father's car, for them to now share, and signed by Rav Shmuel Miller.

After some investigation they discovered that over forty years prior, Rav Shmuel had borrowed Rav Chaim's car and suspected that he may have unwittingly damaged it, although it was never confirmed that he did. Despite having offered to pay for the damages then, Rav Chaim refused to accept it. For years, the matter weighed heavily upon Rav Shmuel's heart, and he felt compelled to finally bring closure to the story. One of Rav Chaim's sons called Rav Miller on behalf of all his siblings, to inform him that they wholeheartedly have all formally forgiven the debt.

Rav Shmuel went on to share his feelings on why he felt the need to insist on paying.

"Now, because of the corona virus, Klal Yisroel is set apart and we do not have the power of a Tzibbur - community, because we cannot daven together. However, if everyone works on the Ahavas Yisroel, love for their fellow Jew, Klal Yisroel will become more b'Achdus - united, and we will in fact have the koach haTzibbur - the strength of the community, that way."

These two giants of the spirit were not only renowned for their greatness in Torah and fierce loyalty to our Mesorah, but equally so for their exquisite middos and selfless devotion and unconditional love for their students and their fellow Jews.

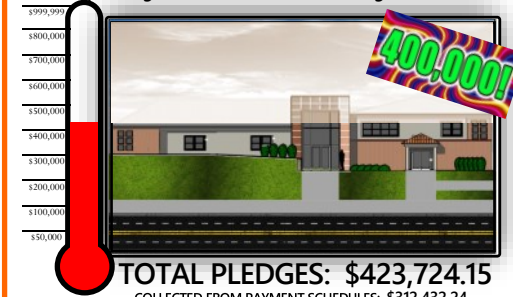
As we return to our Shuls may we take this poignant lesson to heart, by becoming more sensitive, more attentive, more devoted, and more loving to one another. If we do, we will transform all those lonely and heartfelt prayers we expressed so desperately these past three months, into a magnificent and beautiful symphony of expression of love for Hashem.

May the Almighty accede to Shlomo HaMelech's appeal that He *"listen to the song and the prayer"*, conferring us good health, much nachas, and the final redemption.

בהמה,
צבי יהודה טייכמן

Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



TOTAL PLEDGES: \$423,724.15

COLLECTED FROM PAYMENT SCHEDULES: \$312,432.24

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!

!!!HAPPY BIRTHDAY!!!

Eliyahu Berkowitz, Avraham Delaney, Mordechai Michael, Rami Wealcach

!!!HAPPY ANNIVERSARY!!!

Yossi & Naomi Frydman, Yonah & Rifka Cohen, Yakov & Leah Shafranovich

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Dovid Leichter (Bereshis)
Noam England (Noach)

To have your child's upcoming Bar/Bat Mitzvah listed here please email office@ohelmoshebaltimore.com with details and/or update your member profile.

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

Shira & Tzvi Pancer
on the birth of a
BABY BOY!!!!

OHHEL MOSHE CHESED & MEMBER SUPPORT

Our goal is to take care of each other as we are one family!
Don't hesitate, we are here to support each other!

Rabbi Teichman - (410) 570-3333
Noki Ganz - (516) 852-1495 ~ Azi Rosenblum - (443) 854-2172
Chaim Wolfish - (201) 787-1216

A VIEW OF OUR MINYAN SETUP!

Register online at: www.ohelmoshebaltimore.com/go2shuldistingancing

