

SCHEDULE

ליל שבת קודש

| | |
|--|---------|
| Candle Lighting | 4:42 PM |
| Mincha & Kabalas Shabbos | 4:41 PM |
| יום שבת קודש | |
| Daf Yomi @Main Shul | 7:30 AM |
| Shacharis | |
| @Social Hall | 7:00 AM |
| @Main Shul | 8:30 AM |
| נ"ג 9:07 - א"ג 9:50 Sof Zman K"ס 9:50 - א"ג 10:38 Sof Zman Tefilah | |
| Mincha | 2:15 PM |
| Mincha | 4:35 PM |
| Maariv/Havdala (50min) | 5:51 PM |
| Avos Ubanim | 6:40 PM |

| | | | |
|--|--------------|--------------------|--------------------------|
| | 41/27 | מוזג האוויר בשבת* | CANDLES NEXT |
| | 43/30 | Ohel Moshe Weather | SHABBOS - 4:49 PM |

Weekday Tefilos Shacharis

Sunday -6:50 & 8:30, M-6:35, T,W,F-6:45,
Thursday—**ROSH CHODESH**—6:30

| | SUN | MON | TUE | WED | THU | FRI |
|--------|------|------|------|------|------|------|
| AM DAF | 7:30 | 5:45 | 5:45 | 5:45 | 5:45 | 5:45 |
| NETZ | 7:26 | 7:26 | 7:26 | 7:25 | 7:25 | 7:25 |

| | |
|-------------------------------|---------|
| Mincha Sunday- Thursday | 1:45 PM |
| Mincha/Maariv Sunday-Thursday | 4:55 PM |
| Maariv Sunday-Thursday | 7:45 PM |

Learning Opportunities

| | |
|--|---------|
| PM Daf Yomi - Sun.-Thu. @Zoom | 8:00 PM |
| Daf Hashavua - Mon. & Wed. @Main Shul | 9:00 PM |
| Breathing Life - Monday @Main Shul | 9:10 PM |
| Begging For More - Tuesday @Zoom | 9:10 PM |
| Contemp. Halacha - Wed. @Zoom | 9:00 PM |
| Open Bais Medrash - Sun.-Thu. @Main Shul | 8:00 PM |

THE HASHKAMA MINYAN IS LOOKING FOR PEOPLE TO LEIN. PLEASE CONTACT AITON MARIZAN - 410-206-5583

VIRTUAL NIGHT SEDER!!!



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

נעניכי ושמת ייחושנו בן מרדכי צבי

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EMAIL: DAVEN@OHELMOSHEBALTIMORE.COM TO RESERVE

THANK YOU TO SPONSORS FROM THIS PAST WEEK:
JACK & JUDY SIDERER
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**Bracha & Avi Schoenfeld on
the birth of Naomi!!!**

**Batya & Chaim Preiser on the
birth of a BOY!!!**

AVOS UBANIM!

**Motzei Shabbos! 6:40 PM
@MAIN SHUL ONLY**

**Sponsored Anonymously for a zechus to
stay sane during quarantine!**

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

For questions or sponsorship contact
Joel Mirkin at jmirkin@gmail.com

Shul Contacts

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Rabbi Teichman

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The Shul Office:

For any administrative, financial or other member or Shul matters.
Office@OhelMosheBaltimore.com

Gabaim:

Naftali Miller & Chaim Mordechai Meister -
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Aiton Marizan- Lain@

Bulletin & Announcements:

Shoshana Goldberg &
Ari Braun - Bulletin@

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Devora Bloch & Bracha Caine

Aqudah Scrip

Sasha Zakharin - scrip@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת שמות
כ"ד טבת תשפ"א
מברכים חודש שבט

אהל משה



Rabbi Zvi Teichman

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Issue #663

RABBI'S MESSAGE:

He Knows Our Pain

After G-d reveals Himself to Moshe His very first statement attests to the fact that, **ראה ראיתי**—I have indeed seen the suffering of My people in Egypt. And **שמעתי צעקותם**—their cries, I have heard because of what the slavedrivers do, and I am aware of **מאביו**—his pain.

Was there ever any doubt to G-d's omniscience?

The verse seems to progress from seeing their suffering, to hearing their cries and then finally fathoming their pain.

Within this very first encounter with Moshe clearly there must be embedded a deeper message for all of posterity other than G-d's informing Moshe of His having observed their plight.

Pain is an integral part of our life. We all experience it at many junctures through life. There are many who are destined to suffer seemingly more than others. And unfortunately, there are many who must endure chronic pain. Why people suffer to the extent they do is a question that many have attempted to answer. But how one can endure is perhaps even more bewildering.

There are many scientific studies trying to understand its nature and its cures.

One thing is self-evident, that when one surrounds oneself with relatives and friends who exhibit empathy, it lessens the pain and gives strength to prevail.

The Holy Kohen of Tzefas, the Sifsei Kohen, sees in the double emphasis of 'seeing' — **ראה ראיתי**, a reference to G-d originally having 'foreseen' a four-hundred-year sojourn in exile, yet due to his 'seeing', as only He can perceive, the painful nuances of their individual suffering, He condensed it within the two-hundred and ten years they endured.

The Zohar informs that through all our future exiles, G-d would continue to calculate the suffering of every single person in bringing the redemption closer in that individual's merit.

The numerical value of the word **מאביו**—his pain, including its letters and adding one for its **כולל**—the complete word itself, equals eighty-six, the number of years from the birth of Miriam, whose name **מרים** shares the root **מר**—bitter, indicating the intensification of the slavery to accelerate the process towards freedom.

The very knowledge that G-d sees, values, and empathizes with our pain, gives us the encouragement to withstand the sometimes seemingly unbearable pain we must endure.

The great Gaon and rabbinic figure, Rabbi Shlomo Zalman Ehrenreich, the famed Rav of Simlau in Hungary, who perished in the Holocaust, offers a fascinating interpretation of this verse.

He notes that first the verse describes how G-d heard **שמעתי צעקותם**, their cries, in the plural. Yet when depicting G-d's awareness of the pain it states in the singular **מאביו**, his suffering. Why the transition within the very same verse from plural

to singular?

He suggests that the first half of the verse depicts the cries that erupted at the hands of the cruel taskmasters. The cries stemmed from the terrible physical abuse they sustained, as an appeal to G-d to release them from the pain. Since each one cried out from their individual levels of suffering it is described in the collective, a cacophony of many different expressions of suffering.

The second half of the verse, though, alludes to the individuals among them who were not only aware of G-d's empathy for them, but more so of G-d's personal anguish, the **צער השכינה**—the pain of the Divine Presence, whose frustrated hopes for his children to attain their greatness brings Him grief and suffering, as it were. It is therefore written in the singular for this was a united choir of yearning voices, who discarded their own travails, crying out in unison over the pain of the *Shechinah*, who they pined to return to its full glory.

When one living with chronic pain encounters another who experienced the same fate, how much more effective is that camaraderie of spirits in staving off despair and depression that intensifies the pain, and in overcoming and dealing with the challenge of pain.

G-d values our pain and our struggle to fight it by not succumbing to defeat, and by cherishing each victory in the knowledge that G-d understands and appreciates our struggles, as incremental as our victories may seem, as no one else can.

When we put our pain in the context of His pain, desiring His return to our midst, that is the day Moshiach will arrive.

The famed Galician sage of Brod, Rabbi Efraim Zalman Margulios, once encountered the Ohev Yisroel, the Apte Rebbe. After their meeting, the Rav bemoaned that if only Moshiach would come already. The Apte asked him why he wanted Moshiach to come. Rav Margulios responded so that Jews would no longer suffer. The Apte emphasized that even more important is that the *Shechinah* should be freed from exile. He added that it says that the redemption will only come when the tears of Esav cease. This means that if all our yearning for the coming of Moshiach is based on our desire to be freed from our troubles, then we too are no different than Esav who cried from frustration of physical loss. Only when we consider G-d's anguish will we merit the redemption. (**אנבן שלמה וארא**)

Pain is our opportunity to live in that moment by infusing it with a renewed awareness of His presence who is not only attuned to our struggles but suffers along with us.

May we never suffer, but if we must let us direct it in the right direction, enthusing those moments with an awareness of His empathy for us, and His treasuring those morsels of connection with us.

באהבה,
צבי יהודה טייכמאן

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 or talk to Rocky Caine, Joel Gedalius, Yoni Herman, Chaim Meister, or Moshe Meir Rubin!

!!!HAPPY ^{HEBREW} BIRTHDAY!!!

Aviva Gittel Miller, Arnie Ganz, Shlomo Berliant, Shlomo Weiner, Zali Bier, Momo Bloch, Devorah Meira Weiskind, Miri Cadle, Daniel Hutman

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!!)

WELCOME NEW MEMBERS

HELLO my name is
Aryeh & Daniella Sherizen
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HELLO my name is
Rabbi Micheal & Linda Shmidman
Full Members

HELLO my name is
Dovi & Chaya Spigelman
Founding Members

HELLO my name is
David & Bryna Toran
Affiliate Members

HELLO my name is
Jacob & Kaila Schonland
Full Members

MAZAL TOV TUESDAY NIGHT CHABURAH

Mazal Tov to Rabbi Moshe Grosberg and the rest of the Tuesday Night Chaburah on their completion of sefer Mesilas Yesharim!!!!

This Tuesday the Chaburah will begin a deep dive into the Shacharis Tefilah by exploring Birchos Kriyas Shema, Shemoneh Esrei, Long Tachanun, and eventually making their way through the end of the morning Tefillah.

The Chaburah meets on Tuesdays at 9:10pm @Main Shul. Zoom option available as well.

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!