

SCHEDULE

ליל שבת קדש

Candles 5:02 PM
Mincha & Kabalas Shabbos 5:01 PM

Friday Night Learning w/ Chulent after 7:00 PM

יום שבת קדש

Daf Yomi @Main Shul 7:30 AM
SHACHARIS @Main Shul 6:50 AM
SHACHARIS @Main Shul 8:30 AM

Netz - 7:18 am | Sof Zman K"ס 9:07 א"ז 9:48 א"ז | Sof Zman Tefilah - 10:39 א"ז

Followed by Kiddush

Mincha 2:15 PM
Bnos @ Upstairs Classroom 2:15 PM
Women's Shiur @6503 Steerforth Ct 3:45 PM
Mincha 4:55 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 6:11 PM
Avos Ubanim 7:00 PM

67/48 מזג האוויר בשבת
55/42 Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 5:10 PM

WEEKDAY MINYANIM

SHACHARIS

Sunday- 6:50, 8:30

Monday, Thursday- 6:35, 7:50

Tuesday, Wednesday, Friday - 6:45, 7:50

MINCHA & MAARIV

Mincha: Sunday - Thursday 1:45 PM
Mincha/Maariv: Sunday-Thursday 5:15 PM
Maariv: Sunday-Thursday 7:45 PM & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

AM Daf Yomi - Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun - Thu 7:00 PM
Daily Mishna Following Shacharis
Shaarei Teshuva Between Mincha/Maariv
Smichas Chaver Program - Sunday 9:15 AM
Oraysa Yuma Program - Sunday-Thursday 8:50-9:50 PM
Daf Hashavua - Mon. & Wed. 9:00 PM
Breathing Life - Monday 9:10 PM
Connections - Tuesday (for Women) 8:00 PM
Mishmar—Thursday 9:00 PM

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

???

@Main Minyan

Sponsored by:

Riki & Azi Rosenblum
Celebrating Yaakov's Aufruf and
upcoming marriage to Elana
Openden.

SHALOSH SEUDOS

Sponsored by:

Reuven & Janine Chapman
In memory of Julius Chapman
יוסף חיים אלטר בן ניסל מאיר ז"ל

GIRLS PROGRAM! OFF THIS WEEK

Next Event February 10th, 8:00 PM—Cocoa Bombs
RSVP or to sponsor contact Sebi Tron 786-356-9022

AVOS UBANIM!

Motzei Shabbos! 7:00 PM

Sponsored by: Chalavna & Malky Meth

In memory of Malky's father Abe Litwin, A'H

לעילוי נשמת אברהם בן-ציון ע"ה

Featuring a story from the Rabbi plus learning, pizza and prizes!
Stay after the pizza and learning to play with your friends (foosball
pingpong and more!)

For questions or sponsorship contact Chaim Wolfish at jwolfish@hotmail.com



שבת קודש
פרשת בשלה
י"ז שבט תשפ"ד
שבת שירה



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Issue # 815

RABBI'S MESSAGE:

Shabbos in Hanoi!

When the saintly Reb Aharon Rokeach, the Rebbe of Belz, escaped from Poland, arriving in Israel in 1944, he encountered the broken survivors. He had lost his entire large family as well, to the groined for words that might uplift the spirits of all those downtrodden souls

He quoted the words of Sages, as cited in Rashi on the verse that describes the joyous outburst of Israel after observing the miraculous splitting of the sea, **אז ישיר** — *Then Moshe and the Children of Israel chose to sing*, who question why it is written in the future tense, **ישיר** — *he will sing*, and not the more accurate, **ש** — *he sang*?

They answered that it is alluding to a song that will yet one day be sung, on the day of the Revival of the Dead, adding that from here we derive, **תחיית המתים בן היתורה** — proof in the Written Torah to the reality of this truth, that the dead will revive.

The Rebbe challenged his audience as to why this fact is so pertinent at this specific moment.

He went on to point out, that then as now, much of the Jewish people had perished — four-fifths of their original number — during the Plague of Darkness. Many of them had also lost their loved ones at the hands of their evil oppressors, whether as infants being tossed into the sea; embedded as bricks in the structures they slaved to build, or during the tortuous and cruel labor.

How were they suddenly able to sing with joy in the face of their pain and anguish?

Moshe revealed to them that one day, their loved ones would return. With that guarantee and promise he was able to encourage them to celebrate their freedom and the miracle that G-d had wrought and put aside their sadness.

Is it that simple? We attend funerals and reaffirm at several intervals during the *levaya* our absolute belief in *Techiyas HaMeisim*, yet the profound pain of loss does not dissipate.

The Yalkut quotes in the name of Rabbi Akiva who stated, that at the moment we sang **אז ישיר** — *'Then' [Moshe and the Children of Israel] chose to sing*, G-d clothed Himself in a cloak of splendor, which had etched upon it every **אז** — *'then'*, recorded in the Torah: *Then the maiden will rejoice in dance* (**ישעיה ל"א**) ; *Then the lame will leap like a deer...* (**ישעיה ל"א**)

When we sinned, G-d **אמרנו** — *'tripped His garment'*. (**איכה ב'**)

In the future the Holy One Blessed Be He will restore it, as it says, **אז** — *Then will be filled with laughter our mouth...* (**תהלים קכ"ב**)

Although this cryptic Midrash is laden with mystical underpinnings, I believe there is a very practical message as well.

The word **אז** refers either to a moment in the past or an instant in the future.

The recitation of **שירה** — joyous song erupts when one comes to the reality that the moment one experiences a miracle, G-d's intervention is not just an isolated event that comes and passes, it is rather our connection to eternity, a component of the tapestry of history that spans beyond time. One comes to the realization that all that preceded that intervention — even if it may have appeared as punishment — was all part of the orchestration from upon High that was necessary and vital to bring us to salvation. In that instant of consciousness of a Higher Reality beyond the confines of space and time, we instinctively evoke an expression of the most exquisite joy, that of our innate connection to the Creator, the greatest joy.

At the splitting of the sea, the curtain of eternity was revealed to each member of the Jewish nation. We caught a fleeting glimpse of a perfect world, viewing each segment in that garment with each of our personalities 'then' moments placed within the context of that Higher Reality.

The first 'then' moment at the sea is bookended with that last 'then' moment — the Revival of the Dead — the very implementation of eternity.

Reb Aharon Rokeach, the holy Belzer Rebbe, wasn't merely telling these forlorn souls to regain hope and motivation simply by the fact that they one day will reunite with their loved ones.

He was teaching them that in their survival, and the privilege to restore the lost glory of the past, they should be enthused and driven by each choice they will make in placing each encounter and opportunity within the greater context of eternity, they too will sense that exquisite connection even in the 'now'! In grasping this 'map of eternity' the past travails will then be viewed as the vehicle that catapulted them to joy.

We are living through the birth pangs of Moshiach. So much pain, so much suffering, so much fear. At the same time there are remarkable young men, soldiers who fearlessly go into battle, knowing very well the risks, but also resolute in their faith in Hashem, that there is a much larger picture that inspires them to sacrifice for the Jewish people.

There is a perceptible note of joy in their enthusiasm, expressing with clarity their 'then' moments even as they risk their lives.

AmiChai Oster Hy'd, fell on January 1st of this year. He had been in the states on October 7th, cutting his trip short to return home to serve, even though he was told he could wait. As his parents both mentioned in their eulogies, he lived with a passion to protect his people and his land.

At the funeral the father fought to maintain his composure during his heartfelt eulogy but cracked at recalling one poignant anecdote.

But first a backstory.

One of the cherished members of our Kehilla of Ohel Moshe, Rav Dani Kermaier, a personal and dear friend, travels often to Asia, Vietnam more particularly, on business.

Last March he found himself spending Shabbos in Hanoi at the local Chabad, together with a group of some 200 young Israelis who had just finished their army service, and traditionally travel post-army to exotic locations in the Far East, to release the tensions and intensity of having served.

During Shabbos he met one of the religious soldiers who made a striking impression on him. During their conversations Dani discovered that a childhood friend who had made Aliyah lived in the same Yishuv.

After Shabbos Dani sent the following email to his friend: *I spent Shabbos in Hanoi with a boy from your Yishuv, AmiChai Oster. His father is a doctor, originally from Cleveland. You can let them know that their boy is a walking kiddush Hashem. I was very impressed with*

him. Committed to Yiddishkeit, a mensch, very down to earth, etc.

Nearly ten months later, when the death of AmiChai was announced, Dani was understandably devastated.

He subsequently emailed to the grieving family the following more detailed description of his encounter with AmiChai: *March 18, 2023, I was in Hanoi for business and spent Shabbat there, davening and joining the meals at the local Chabad. Well before the start of davening there was a small group of us there. When it was time to start there was one young man who didn't hesitate when asked to daven for the amud. Over the course of Shabbat, I spoke to many of the guys and girls almost entirely from Israel and recently finished their army service (around 200 of them). There were so many positive feelings I had from the group, who were for the most part individuals who didn't know each other prior, but it felt like a group. The commonality that Israeli kids feel even though they had a wide spectrum of religious or non-existent religious upbringing there was enough of that common ground that an outsider would assume these were kids that knew each other for years. A few from the group stood out, but I was a bit star struck by one boy. And in fact, he was the only one whose name I remembered, AmiChai Oster, I was just so impressed by him.*

What did I see on Shabbat that so moved me? These were my impressions of him from a few conversations that took place over the course of the shabbat...

A good looking, cool, confident yet humble young man, who was committed to be a religious Jew while on his own, as he explored Asia. He could have easily taken shortcuts in Halacha, no one was looking. He had a clear vision of who he was, and I believe that clarity gave him a deep sense of purpose that extended beyond the here and now. Temptations or just taking the easy route only seem to be an option when there is clouded judgement when that clarity doesn't exist. And this is what struck me the most. To AmiChai it was just natural, he was so chill about everything, it wasn't done with an intensity. Being religious wasn't a hardship or difficulty, it was relaxed and natural. It didn't cramp his style at all. We didn't have deep philosophical discussions; we weren't immersed in Torah. We were just two brothers talking on a Shabbat in Hanoi with an instant bond of friendship. We talked about our families, Aliyah, having American parents, growing up in Israel; army; friends. Nothing and everything, just casual interesting conversations. Yet I was so moved by him. I had met a Rock Star of a Jew and as a parent, I hoped to let his parents know how impressed I was from just that one Shabbat in Hanoi.

My heart aches for you and with you... Dani Kermaier

AmiChai was one who lived with his eyes and heart set on a higher plain. He fathomed the message of the cloak of splendor that illuminates the world etched with identities of those who fathom the secret of **אז** — then. In Dani's own words, *He had a clear vision of who he was, and I believe that clarity gave him a deep sense of purpose that extended beyond the here and now.*

His father referred to Dani's email at the *levaya*, sharing his shining pride in a son, a true *mensch*, who was a walking *Kiddush Hashem*, promoting the honor of Hashem halfway around the world.

It was at that point the father's voice cried and shed a tear.

It was a tear of grief mixed with joy. A quiet **שירה** — song. Grief over his loss, but joy in having had the privilege to raise such a son.

Those who sow tearfully, with glad song will reap.

There are those who simply traverse through time while the minutes away. But there are true heroes who create exquisite moments of eternity, every moment in the 'here and now'.

יהי זכרו ברוך

באהבה,
צבי יהודה טייכמאן

Yitschak & Devorah Livni
on the engagement of
Adina Bracha Ehrlich to
Yehuda Yosef Steiner

Yaakov Rosenblum on his aufruf
and upcoming marriage to **Elana**
Openden.

Mazal Tov to Azi & Riki and the
entire family. **Special mazal tov**
to **Uncle Dovid & Aunt Gali**
Wealcatch.

MEMBER NEWS

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

**Joel Gedalius, Courtney Kotlicky, Kevin Mako,
Chaim Klein, Tiferet Friedman, Tuvia Meister**

!!!**HAPPY ANNIVERSARY**!!!

Adam & Gabbi Langer

!!!**BAR/BAT MITZVAH PARSHA ANNIVERSARY**!!!

Yaakov Berkowitz, Gobbie Cohn, Yael Friedman

!!!**UPCOMING BAR/BAT MITZVAH**!!!

Heshy Vaks (Ki Sisa)

Ephraim Weiner (Vayakhel)

Ariel Shmidman (Vayikra)

Alex Friedman (Achrei Mos)

Eliezer Herman (Kedoshim)

YAHARZEIT

Malky Meth, for her father, Avraham Litwin

ציון אברהם בן בן

Adriene Kaplan, for her mother, Eileen Kempler

Ita Esther bas Moshe Leib

BARUCH DAYAN HAEMES

We regret to inform you of the passing of
Mrs. Marilyn Ference - Mother of Ron Ference

The funeral will take place Sunday 1:00 PM at Sol Levinson.
Burial at Chevra Ahavas Chesed Cementary, 9780 Liberty Rd

Shiva will be at the home of Scott and Helaine

Ference, 2719 Cheswolde Road

Mincha-Maariv: Sunday - Thursday 5:05 PM

Mincha Erev Shabbos: 3:00 PM

Shacharis: 7:00 AM

Visiting 7:30-9:30 PM

No visitors from 12:00 PM-2:00 PM and 6:00 PM - 7:30 PM.

WEEKLY WOMEN'S SHABBOS SHIUR

Parashas Beshalach-January 27th

4:00 pm

At the home of the Ference family

6503 Steerforth ct (off of Willow Glen dr)

This week's Shiur given by:

Rabbi Dr. Michael Shmidman

Followed by Tehillim

Refreshments will be served

**Shiur is open to all women and high school girls in the community*

L'ilui Nishmas Tzvi Yechezkel Ben Dov Aryeh