

SCHEDULE

ליל שבת קדש

Candles 5:26 PM
Mincha & Kabalas Shabbos 5:26 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 - 6:56 am | Sof Zman K"ס 8:58 א"ת | Sof Zman Tefilah - 10:32 א"ת

Followed by Kiddush

Mincha 2:15 PM

No Bnos this week

Women's Shiur @6503 Steerforth Ct 4:30 PM

Mincha 5:20 PM

Followed by Shalosh Seudos

Maariv/Havdala (50min) 6:36 PM

47/33 מזג האוויר בשבת
40/22 Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 5:34 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 5:35 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:

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@Main Minyan

Sponsored by:

The Frydman and Kates Families
To commemorate the shloshim
of their mother,
Mindel Mariam bas Kalman Reuvein

SHALOSH SEUDOS

Sponsored by:

???



שבת קודש
פרשת תרומה
ח' אדר-א תשפ"ד



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Issue # 818

RABBI'S MESSAGE:

Let's Face It!

Early sources contemplate the correlation between the word for bread — **לחם**, and the word for war — **מלחמה**, which seemingly share the same root.

In its simplest intimation, it may refer to the struggle for financial success in winning the battle, to not only gain our daily sustenance, but material wealth as well.

In truth though, conflict in general stems from that original curse to man that 'by the sweat of the brow shall you eat', requiring man to: compete with the natural elements that challenge him; access adequate sources of water; acquire appropriate and fertile land; fight off the competition — in obtaining our 'daily bread'.

Were we to be effortlessly supplied ample produce and natural resources, our planet would be a happier and less contentious place.

Our survival is contingent on the workings of *Hashgacha Pratis* — Divine Providence, that disguises within our *hishadlus* — exerted efforts, G-d's benevolent hand that provides all our needs.

There are three basic beliefs that are the bedrock of our faith.

G-d as The Creator, Torah from Heaven, and the notion of reward and punishment in every choice we make that manifests itself in the intricacies of G-d's divine providence, that is most often hidden and disguised.

The *Aron* — the Ark which housed the Tablets bespeaks a divine directive. The *Menorah* — the Candelabrum, radiates a message of the source of all light — the One who brought the world into existence.

The *Shulchan* — Table, that housed the *Lechem HaPonim* — The Showbread in the Tabernacle, symbolizes the tenet of our faith, of a G-d that manipulates and maneuvers each detail of our lives in precise measure to what is best for us, that holds us accountable for our actions.

We are not merely paying tribute to G-d's provision of food, but rather to His remarkable and unfathomable orchestration of all personal and global events.

In chapter twenty-three of Psalms that is frequently recited in the context of current events unfurling in Israel every day — that has given those who daily 'walk in the valley of death', much encouragement — King David declares to G-d how, *You prepare before me a table, in view of my tormentors.*

The Midrash interprets this as a reference to a future time, with G-d telling the Jewish nation, "In this world you offer me the Showbread and sacrifices, but in the world to come I will array before you a 'large table', and all the nations of the world will gaze and be embarrassed." (במ"ד כ"א)

On that day of reckoning, as we finally 'win the battle' over our tormentors, like the table that beheld the **לחם הפנים** — Showbread, that symbol of our acknowledging our consciousness of His divine intervention on our behalf — G-d, too, will display a 'large table' in tribute to our allegiance, that will make those who refused to accept that truth to wallow in shame.

There are two opinions in the Talmud as to the exact shape and form the Showbread possessed. One suggests it was like an open box, whereas the other held it was shaped like a **ספינה ריקודת** — a swift boat. This second opinion is sometimes depicted as the shape of a V, or perhaps like a U, with the base of the 'hull', that sat on the Table only a fingerbreadth, with its sides rising upward. Some say it wasn't simply a cross-view of the hull but was shaped like a small boat with its bow and stern turning upward as well. (מנחות צד)

Is this merely a coincidental parallel to boats which just happen to look similar, or might there be more than meets the eye here?

In this same chapter of Psalms, King David describes his 'Shepherd' — G-d, as laying him down in lush meadows, and leading him to **מי מנוחות** — tranquil waters, restoring his soul and leading him **במעגלי צדק** — on circuitous paths of righteousness for the sake of His Name.

The Midrash teaches that the tranquil waters refer to the Well of Miriam that flowed in abundance, that was then channeled by each leader of the tribes, by etching in the sand a canal directing the waters to their tribe, and the women would travel inter-tribe in boats through this network of 'rivers'. (ילקוט שמעוני חקת רמז ריב)

Might this borrowed imagery of this former idyllic existence during their sojourn in the desert, calmly guided by the hand of G-d, taking winding paths with confidence they will be led to their appropriate destinations, serve as the basis for King David's assurance that even in the darkest of moments we have nothing to fear because **אתה עמדי** — You are with me?

That inner confidence that has been etched into our souls comes to the fore in moments of challenge to maintain an uncanny calm even amidst the worst of storms.

The universal symbol of a smile is the concave shape. It is also a primitive depiction of a boat.

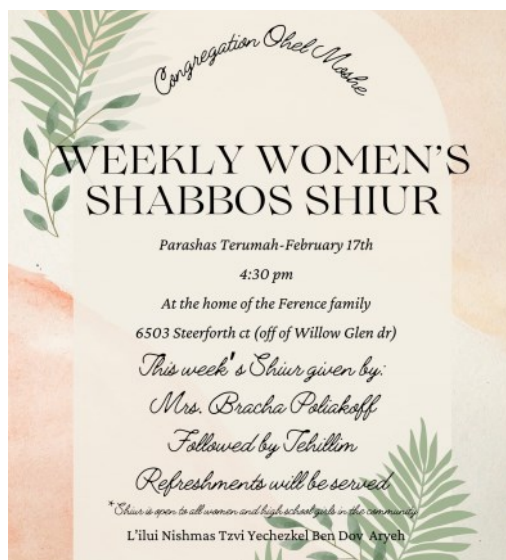
The Targum Yonoson translates the word **לחם הפנים** as Bread of innerness, with the word for face — **פנים** also related to the word **קנים** — inside, indicating how a face reflects what is harboring within.

We figuratively smile in the face of adversity, knowing how there is purpose and direction from Above in all that we face. That is our innerness.

Only those misguided fools who will deny the loyal hand of our Father in Heaven will one day walk away shamefaced as we sit at His 'large table' in victory over our oppressors.

Speedily in our days!

באהבה,
צבי יהודה טייכמן



MEMBER NEWS

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

Karin Mirkin, Lily Klein, Chana Drabkin

!!!HAPPY ANNIVERSARY!!!

Moishe & Sarah Sobel, Naftali & Kayla Fink

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

Dani Kermaier, Joe Berkowitz, Ephraim Dickstein

!!!UPCOMING BAR/BAT MITZVAH!!!

Heshy Vaks (Ki Sisa)

Ephraim Weiner (Vayakhel)

Ariel Shmidman (Vayikra)

Alex Friedman (Achrei Mos)

Eliezer Herman (Kedoshim)

Yahrzeit

Murray Friedman for his father, Hyman Friedman

ד"ר צבי הירש

Rabbi & Mrs. Teichman

On the engagement of their grandson

Dovid Frand (son of R' Yaakov & Shuli Frand) to Rochie Pruzansky!

Ari & Suri Schwartz

On the engagement of their daughter

Yehudis to Sammy Sutkin!

Rob & Larisa Waxman

On the birth of a Granddaughter

to their children Miriam & Adam Lombardo in Yerushalayim

Mazel tov also to Uncle Ari & Aunt Chana Drabkin!

