

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 9:35 גר"א 10:11	
Contrary to what's noted in the full schedule, the afternoon Shiur will not resume this week.*	
Mincha- Followed by Shalosh Seudos	7:00 PM
Maariv	8:10 PM

Sunday

Shacharis	8:30 AM
-Followed by Shiur New Topics from יורה דעה, חולין	
Mincha / Maariv	7:10 PM

Weekday Minyanim & Shiurim

Shacharis

Monday	6:45 AM, 8:10 AM
Tues, Wedn, Friday	6:40 AM, 8:10 AM

Thursday ראש חודש 6:30 AM & 8:10 AM

Dirshu Halacha Program	7:30 AM
Mincha	1:45 PM
Mincha / Maariv	7:10 PM
Open Beis Hamedrash	8:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

NO THURSDAY NIGHT SHIUR THIS WEEK 3/26

SPONSORSHIPS

Kiddush

Sponsored by Mark Wartzman in honor of his upcoming marriage to Rivkah Gamzeh

Shalosh Seudos

Sponsored by Michael & Aidel Cooperman in honor of the upcoming marriage of Mark & Rivkah

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Mark Wartzman
&
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Volume #84

RABBI'S MESSAGE

שם עתידים להתחדש כמותה Moonlight Reflections

Perhaps the happiest times in our lives are when we are productive. The power of creativity we possess is anchored in that *צלם אלוקים*; the Divine Image we are each invested with. Hashem is the ultimate "Creator" who is *מחדש בטובו בכל יום* ...תמיד; *Who renews in his goodness every day perpetually...* Is it any wonder then that when we are fortunate and able to "create", that we sense an inner thrill that echoes the joy of Hashem in His creation.

How does one discover this mighty gift? Is this the domain only of those born with special talent and abilities or can all of us access this mystical force?

This week we celebrate *פרשת החודש* and we read the portion of the Torah that describes the very first Mitzvah commanded to the Jewish People as a whole, the Mitzvah of *קידוש החודש*; the sanctifying of the months based on the observation of the lunar cycles. The *מדרש* tells us that the significance of this command lies not only in the fact of it being critical to the sanctifying of the month and the maintaining of the Jewish calendar and its holiday's. This relationship and dependency between the moon and the sun symbolizes the very nature of our great people. Just as the moon wanes and waxes so too do our people. Despite all observations and predictions that we would disappear we continue to grow, shine and radiate.

The Hebrew root word for renewal is "חדש"; new. The moon is constantly in a state of renewal thus symbolizing our steady growth and ultimate rebirth. The ability to grow and renew is based on the very nature of the relationship between the sun and the moon. The moon is a "מקבל"; a receiver. It has no innate luminescence but merely reflects the light it accepts and reflects from the sun. The more it receives of the light, the greater it's radiance and renewal. This law of nature is the underlying principle behind all processes of growth and renewal. To be innovative one needs to absorb and understand the chemistry of the material one seeks to employ in his product. For a relationship to be refreshing, exciting and "new", one must always be attuned and ready to comprehend and accept the nature of whom one endeavors to relate to. Whether it be between man and fellow man or between man and Hashem, one must remain open, understanding and responsive to the stimuli around him in order to gain new insights and meaning in all that one does. Otherwise, we stagnate and our actions and associations become stale. The more we are open to "receive" the more we are capable of experiencing the joyous sense of "יחדוש"; productivity and creativity in all that we engage in.

The *חז"ל* tell us that *רבי אלעזר בן ערך* was a sage whose greatness was compared to a "wellspring of growing strength". He possessed a superior ability to see new understandings and meaning in the Torah. His great Rebbe, *רבי יוחנן*, *בן זכאי*, testified that he was greater than all the other students because he possessed a *לב טוב*; a good heart. This "wellspring" was stifled, the *חז"ל* tell us, when he went to travel to the resort of Dyomasis where after having dismissed the need to attend to his students who summoned him to join them in *יבנה*, he indulged in drink and pleasure and forgot his learning. When he was subsequently called to read the verse of "החדש הזה לכם", he misread it and pronounced it "החדש הזה לכם". The fountain of "יחדוש", renewal, was transformed into a "חרש"; a deaf one. One who is "deaf of heart" is one so absorbed in himself that he blocks out others. When one ceases to be "receptive" one cannot reflect the light of "renewal".

The month of *ניסן* begins with the lesson of being receptive, attuned and sensitive to the world around us. This is the prerequisite to achieve renewal and rebirth as individuals and as a nation. Only then can we proceed to "retell" the story of our exodus from Egypt. The Mitzvah of *ציאת מצרים* can only be borne out of a nature of reflection.

How true this lesson is in our relationship with our children. If we are to impart to them the "freshness" of the Torah, we must first be attuned and receptive to their unique needs and nature.

May we constantly achieve a renewal in our *עבודת השם* through our willingness to be a "מקבל"; a receptor, allowing ourselves to grow by being carefully attuned to the eternal and ever new and refreshing message of our Torah.

באהבה,
צבי טייכמן

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MONDAY, MARCH 23 AT 8:15 PM

Important Community Gathering

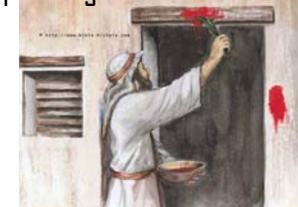
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