

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos **4:15 PM**

Candles: 4:27 PM

~Friday Night Learning is Back~

After 7:30pm

With Cholent provided by O'Fishel & KnishShop

Shacharis- **Non stop flight** 8:30 AM  
Followed by Kiddush

-Sof Zman K"S- 9:42 א"ג < 9:06 א"ג

Mincha- Followed by Shalosh Seudos **4:20 PM**

-Guest Speaker:  
R' Avraham Leventhal-Exec Director: Lmaan Achai

Maariv **5:34 PM**

### Sunday

Shacharis 8:30 AM

~ Followed by a Shiur

Mincha / Maariv **4:35 PM**

### Weekday Minyanim & Shiurim

Shacharis

Mon, Thurs **6:40 AM**

Tue, Wed., Fri. **6:45 AM**

Mincha (Mon-Thur) **1:45 PM**

Maariv (Mon-Thur) **9:45 PM**

**Rabbi Teichman's Thursday Night  
Shiur After Maariv**

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Akiva Eliyahu

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### Shul Contacts

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### Rabbi Teichman

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### Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

### Laining Schedule:

Gavi Cohn- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcath & Shuie Steinharter- FixIt@

### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

### Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

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י"א טבת

אהל משה



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## RABBI'S MESSAGE

### Happy Days Are Here Again...

The Torah records the blessing that for all of eternity we will bless our children with, ישמך אלקים כאפרים ומנשה, *May G-d make you like Efrayim and Menashe.* (בראשית מח כ)

The Torah doesn't reveal for us what it is about Efrayim and Menashe that we exactly wish on our children. As smart? As successful? As beautiful? Or perhaps all of the above? It seems strange that the Torah leaves the exact objective of this wish so vague and undefined.

The Targum Yonason on this verse informs us that this blessing should be conferred upon the child on the day of his מילה ברית מילה, circumcision. Indeed in certain Sefardic traditions, during the naming of the child we conclude with the wish that this blessing see it's fulfillment in this child.

Why is the expression of this powerful prayer omitted in most other traditions?

Truth be told the translation of the word ישמך as, "to make you" is not precise. The root שום, means more accurately, "to set, or place". In fact the very first appearance of this verb in the Torah is when Hashem carefully, with precision and defined purpose "places" Adam in Gan Eden, וישם שם את האדם אשר יצר (שם ב ח). The Midrash Rabba (טו ד) quoting in the name of Rabbi Yehuda refers us to the verse that uses this very term in the appointing of a king, שום (דברים יז טו), *you shall surely set over yourself a king*, teaching us that Hashem "elevated" Adam by "making him a king".

The role of king is not merely a description of privilege but rather responsibility. The thoughtful "setting" of a king represents the appointing of someone who senses that duty and has the requisite self confidence to lead. When we "set" an item it is with the intention that it serves a function and it is purposely placed to fulfill that goal.

The greatness of Efrayim and Menashe and their ability to rise to the challenge of being raised amidst the decadence of Egypt lie in the fact that they were "set" to the task.

We wish upon our children that they too should be "placed" successfully into their unique role and mission in life and be uplifted by a sense of purpose in their lives.

How do we inculcate that value into them?

It has been suggested that the word שמח, happy, is a contraction of the words שם מח, to place one's mind. Happiness doesn't just happen, it is the product of careful planning and purposeful thought.

When we raise children, it is the warm conveying of our well thought out and rational goals accompanied by joy, that bring about happiness in what we and they do. The Tikunei Zohar (22) points out that the word בשמחה, joy, is the same letters as מחשבה, thought! (See ספר להעיר להורות ולהשכיל p.128)

Rav Samson Raphael Hirsch points out in several places the close association between the word שמח, joy, and צמח, growth. Healthy maturity thrives in an environment of happiness.

At the beginning of the prayer to name a child we declare ביוצא הלצוי ישמח האב, *May the father rejoice in the issue of his loins.* May I conjecture that this pronouncement of ישמח האב is the very essence of the emotion of ישמך אלקים. It is the happiness a child feels that is conveyed in the considerate actions of a parent that give him the exciting and exultant awareness of his duty and objective in life.

We must make our children feel like kings and queens by instilling within them a cheerful disposition in all our interactions with them.

May our days be filled with delight and may we see our children rise with enthusiasm to their calling.

באהבה ובשמחה,  
צבי טייכמן



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Sunday, December 19

10:00am – 11:30am

Gala (and yummy) breakfast with Special Guest Rabbi  
Avrohom Leventhal. Current events in Eretz Yisroel  
including Nachal Charedi IDF service and initiatives  
to battle poverty.

At the home of:

Chaim and Aviva Wealcatch, Hal Court