

SCHEDULE

שבת קדש

Mincha & Candles Erev Shabbos	5:48 PM
Daf Yomi	7:30 AM
Shacharis-Followed by Kiddush	8:30 AM
-Sof Zman K"ס- א"ג 9:28 א"ג 10:08	
Mincha	2:15 PM
Mincha -	5:40 PM
<i>Followed by Shalosh Seudos</i>	
Maariv -	6:56 PM



DAILY

MINCHA/MAARIV
WINTER TOO!
This week: 4:50 PM
Join us if you can!

7:30 or 7:45 SHACHRIS?

There have been a few requests for a 2nd daily Shacharis Minyan. If you would be interested in attending regularly and/or helping run the Minyan, please see the Rabbi or Gaboim so we can gather information and measure interest

Weekday Minyanim

Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:50 PM

Weekdays

Daf Yomi	5:45 AM
Shacharis:	
Monday, Thurs. ב"ה	6:35 AM
GO VOTE Tue., Wed., Friday	6:45 AM
Mincha (Mon - Wed)	1:45 PM
MINCHA/MAARIV	***4:50 PM***
Daf Yomi (Take II)	9:00 PM

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In honor of all who were involved in, dedicated to and supported the building of our new Shul!

Shalosh Seudos

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To Sponsor please contact Donny Adler
Kiddush@OhelMosheBaltimore.com



Avos U'Banim

Beginning Next Motzei Shabbos, 11/8

Sponsorships are filling Up FAST!!



For more information and sponsorship opportunities contact Moshe Berry at mrmberry@gmail.com

מקליט

Nesanel Simcha

On his bris this week

At to his parents

Ariana & Yitzchak Burk

מקליט

Shul Contacts

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

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Rabbi Zvi Teichman

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Issue#354

Father Knows Best

Avraham Avinu, our first Patriarch is poised to accept the command of Milah, circumcision. G-d reveals that subsequent to fulfilling this covenant, Avrohom will finally be blessed with a son who will maintain his great legacy. Finally, Avrohom is informed that he will no longer bear the name אַבְרָם, *Avram*, and the letter ה, *hey*, will be added and he will be known from now on as, אַבְרָהָם, *Avraham*.

This addition will signify his portraying the role of אֲבֵי הַמְּוֹן גוֹיִם (בראשית יז ה), *a father of a multitude of nations*. This sentiment is indicated from the letters in his contracted name אַבְרָם, The extra ר, is a vestige from the days when he was merely אֲבִירֵם, *a father in the region of Aviram*. He will now expand his former influence that began in the land of Aram, his birthplace, to affect all the nations of the world, thus אַבְרָהָם (אֲבִי כִי אֲבִי) .

How ironic! For decades Avram has been spreading the word of G-d throughout the nations. During his sojourn in Egypt, in his battles against the kings, in his travels in the land of Canaan everyone is awestruck by his belief, commitment, and accomplishments. Yet it is only first now when Avraham is finally looking forward to starting his own family, the Jewish nation, that he is being conferred the title of 'Father to the World'? Wasn't that his life's mission only up until the time when he would finally be able to focus his energies on his own child? Why first now is he being bestowed this appellation of honor?

The Talmud (שבת קה) teaches that this expression of Avraham as אֲבֵי הַמְּוֹן, *a father of multitudes*, is actually an abbreviation of a much broader expansion of his role:

א-א, *I have made you an Av (father) to the nations*

ב-ב, *I have made you the Bochor (chosen) among the nations*

ה-ה, *I have made you the Chaviv (beloved) among the nations (the letters ח and פ are interchangeable as they are both 'guttural')*

מ-מ, *I have made you Melech (king) over the nations*

ו-ו, *I have made you Vatik (distinguishably capable) among the nations*

ז-ז, *I have made you Ne'eman (trusted) among the nations*

There are so many qualities Avraham possessed, the greatest that of kindness, yet it is not accented in this treatment of his greater role. Why were these qualities specifically enumerated?

The saintly Radomsker in his masterpiece Tiferes Shlomo, reveals a most fascinating idea.

A father is not merely the conceiver of his children. It is much more than that. The word we use to describe a father, אב, is rooted in the word (דברים ה ז) אבה, meaning will or desire. The role of a father is to set the healthy aspiration to fulfill the ultimate will, that of G-d.

G-d is also an אב, for He represents the 'רצון הקדום לבריאת העולם', *the primary 'will' that preceded creation*, that compels man to seek Him.

When we describe in the Amida, אלקינו ואלקי אבותינו, *our G-d and 'the G-d of our forefathers'*, it can be more accurately translated as the G-d of our 'primary will' that seeks to bring us ever closer to Him.

The אבות, the Patriarchs are the paradigm 'father', representatives of the ultimate אבה, desire to cleave unto G-d. (תפארת שלמה לך לך)

The relationship with our fathers parallels that connection to our Father in Heaven. It is the model by which we can perceive the depths of our relationship to G-d.

Avraham radiated the will of G-d in all his endeavors and thus an אב (father) to the world.

He felt he was especially selected to represent that will, thus בְּחֹר (chosen)

among the nations.

Avraham sensed unconditional love from G-d that spurred him to greatness, thus חָבִיב (beloved) among the peoples of the world.

He felt empowered by his ability to rule over his instincts and merit in turn G-d's divine assistance in overpowering his enemies, thus a true מֶלֶךְ (king) among the nations.

Avraham appreciated the special gifts and talents G-d endowed him with and that privilege prodded him to be יָתִיק (distinguished) himself among the nations. The confidence instilled within him by a supportive Father in Heaven, forged Avraham to be G-d's most נֶאֱמָן (trusted) and devoted servant.

Avraham Avinu having been the recipient of G-d's fatherly devotion sought to portray those same qualities among those under his influence, so that they too would be drawn to the ultimate will as well. If he could succeed in emulating that bond between him and his 'sons' he would bring the world to the primary 'will' as well.

In Aram, Avram began his role as a patriarchal figure, influencing the populace through his genuine and honest character.

He played role as a 'father figure' to his orphaned niece and nephew, Sarah and Lot. Sarah sensing the 'chosen' role of Avraham joins ranks in rising to this mission. Avraham affirms that role by constantly and respectfully acceding to Sarah's requests of him in deference to her great stature and well deserved honor.

Lot reveals his ulterior motives in joining ranks with Uncle Avram, his pursuing wealth and comfort. Yet even when Lot must part ways because of an inability to get along, when he finds himself captured in the battle of the kings, Avraham displays 'fatherly' unconditional love in risking limb and life to save Lot.

Eliezer his loyal servant is nurtured by Avram in becoming a great conqueror as he solely assists him in overpowering the four kings. Clearly Avram had successfully instilled within his servant/son a confidence to achieve such stature and skill.

Yishmael too, is the beneficiary of a father. Even upon hearing of the heralded birth of his beloved Yitzchok, Avraham ever sensitive in his role as 'father' emphatically declares, לוֹ יִשְׁמָעֵאל יְהִי לְפָנַי (בראשית יז יח), *O that Yishmael live before You!* Yishmael is validated by a loving and tender father that he too possesses distinguished abilities that can bring him great rewards in life.

Finally it will be conveyed in the persona of Yitzchok the full blown expression of the 'primary will' as he and his remarkable father will set the standard for the world of what trust and duty are all about.

Perhaps when G-d confers Avraham the title 'father of multitudes' His intention is to affirm that Avraham is the paradigm 'father figure' we can all learn from in bringing out the best in our children.

We must display honestly our beliefs and will, אב. The child must sense he is 'chosen' and part of a mission, בְּחֹר. We must make the child feel cherished, חָבִיב. We must acknowledge and praise the choices the child makes, instilling a confidence that will enable the child to sense what true 'power' is all about, מֶלֶךְ. Every child has unique abilities and talents that can distinguish the child, יָתִיק. We must discover and encourage them to pursue it, inculcating within them a healthy pride in self that is so vital for growth. Finally we hope that the sum total of these investments will produce a child that will exhibit loyalty without exception, נֶאֱמָן.

May our efforts in raising our children bring us to sense that boundless love from our Father in Heaven.



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Akiva Leichter, Chana Schnur,
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!!!HAPPY ANNIVERSARY!!!

**Ari & Suri Schwartz
Rivky & Michael Leichter**

This space is provided by YOU through the member database. Please be sure to update!

Upcoming Yartzheits

**Tzipora Frager - Yartzheit of her mother
Rebbetzin Shuvalsky**

MEMBER

Spotlight *More than just hello!*

This Week: Dovid & Gali Wealcatch

Originally from: Baltimore (D) Israel (G)

Occupation: Real Estate Stuff (D), Marketing & Design (G)

Interesting Fact: Dovid's eats lots of candy & his father is a dentist

Member Trivia:

The Shul's first Shabbos was a Shabbos Mevarchim, what month?

Last Weeks Answer: The most common 1st letter for last names in the Shul is... S