SCHEDULE

Mincha & Candles Erev Shabbos 4:25 PM Daf Yomi 7:30 AM 8:30 AM Shacharis-Followed by Kiddush

> 9:39 גר"א 8:56 מ"א -Sof Zman K"S-

Mincha 2:15 PM Mincha -4:15 PM

Followed by Shalosh Seudos

5:34 PM Maariv -Father/Son Learning 6:30 PM

NEW DAILY SHACHARIS Monday - Friday 7:47 AM





Sponsored by Josh & Miriam Brum

For more information and **sponsorship opportunities** contact Yoni Herman at yonahherman@yahoo.com

Weekday Minyanim

Sunday

Shacharis I	6:50 AM
Daf Yomi	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	4:30 PM
Maariv - (Winter, Su-Th)	7:45 PM

Weekdays

Daf Yomi 5:45 AM

Shacharis:

-Monday 6:40 AM -Tuesday 6:45 AM -Wed. - Friday *Chanukah* 6:30 AM -Mo - Th **NEW MINYAN** 7:47 AM

Mincha (Mon – Wed) 1:45 PM

MINCHA/MAARIV— 4:30 PM **NEW MAARIV (Sun-Thurs)** 7:45 PM Daf Yomi (Take II) 9:00 PM

9:45 PM **Maariv** (Monday-Thursday)

SPONSORSHIPS

Kiddush

Anonymously, In honor of Ben Wealcatch's new truck running boards, and in anticipation of the day his future Kalah steps up on them.



Shalosh Seudos

Sponsored by ... ROB WAXMAN!!

In honor of Zvi Friedman engagement to Avital Mirsky and wishing everyone an upcoming Happy Chanukah!

To Sponsor please contact Donny Adler Kiddush@OhelMosheBaltimore.com

MAZAL TOV!!

ZVI FRIEDMAN & AVITAL MIRSKY On your Engagement this week!



Mazal Tov as well to Murray & Lisa Friedman, and the entire Friedman Family!

The Vort will be Sunday (12/14) 3-5PM @ The Horowitz Home, 3910 Labyrinth Rd

OHEL MOSHE CHANUKAH PARTY!



Sunday December 21st, 10 AM to Noon \$6 pp ages 2+ and \$30 family max RSVP sisterhood@ohelmoshebaltimore.com

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@ **Laining Schedule:**

Pinchas Friedman-Lain@

Kiddush & Shalosh Seudos Sponsorship:

Donny Adler - Kiddush@ **Building Fundraising Committee:**

Ethan Berner & Yaakov Berkowitz- Building@

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שבת קודש פרשת וישב

כ'א כסלו

אהל משה



Rabbi Zvi Teichman

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Issue #



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MINYAN UPDATES

Fri. 9am to 3pm

After the tortuous events that lead up to the selling of Yosef down to Egypt, and the awareness of the resulting intense pain and grief their father Yaakov was experiencing, the brothers deride Yehuda for not having taken the initiative to return Yosef home

Dejected, Yehuda takes leave from his brothers and turns towards an Adulamite man whose name was Chirah. (בראשית לח א)

Yehuda then goes on to marry the daughter of Shua, they have three sons in quick succession. His oldest son, Er, marries Tamar but dies childless. The second son Onan then takes Er's wife but selfishly refuses to impregnate her lest he spoil her beauty. He too dies prematurely. Although it would've been appropriate for the youngest child, Shelah, to now carry on the unfulfilled legacy of his brothers by marrying Tamar, Yehuda fears that Shelah too may die. Tamar returns as a widow to her father's house. Some time later Yehuda's wife dies as well. After recovering from his grief. Yehuda travels to Timnah with his friend Chirah to oversee his sheepshearers. Tamar gets wind of this, disguises herself as a harlot situating herself at the crossroads of Timnah. Yehuda asks to consort with her, promising to send her a kid of the goats in exchange. He leaves his signet, wrap and staff with her as collateral until he delivers the kid. Afterwards. Yehuda dispatches his friend the Adulamite to retrieve the pledge with the handing over of the kid, but Chirah can't find her. Several months pass and Yehuda hears that Tamar has committed harlotry and is pregnant. He demands she be punished for this sin by burning. She procures the signet, wrap and staff stating that the owner of these is the father of the child. Yehuda readily takes responsibility for his folly, publicly admitting his role, despite knowing that he will be subjected to derision by the people for this behavior. From this union twins are born from whom the Mashiach will eventually

Who is this mysterious figure, Chirah the Adulamite? Three times he interacts with Yehuda, at first when hosting Yehuda upon his arrival, secondly joining him in the sheep shearing and finally serving as Yehuda's proxy in attempting to retrieve the pledge left at the harlot. Why is it so significant to record his presence and what unique role does he play here?

The Holy Kohen of Tzefas, Ray Mordechai HaKohen, in his remarkable work Sifsei Kohen, reveals the true identity of this mysterious Adulamite.

He alleges that Yehuda accepted his brothers accusation that he was indeed responsible for Yosef's welfare. Fearing that Yosef would die in captivity Yehuda sought to affect atonement by self-imposing exile, in the similar vein that Kayin was punished by being sentenced to endless wandering as expiation for his sin of having murdered his brother Hevel. Yehuda traveled to Arka in the land of Nod and met up with Chirah a descendant of Kayin. The full spelling in Hebrew of Adulami, עדולמי, is numerically equivalent to the Hebrew form of Kayin, קין, 160! His name here is spelled without the letter ג, עדלמי, as if to disguise his identity, although the letters of ע-ד-ל-מ-י comprise the sentiment, על דמי, literally translated as, on the bloods, a clear reference to the culpability for the 'bloods' of Hevel that still stain the hands of this family. Yehuda sensed a kinship with Chirah as they were both guilt-ridden for 'disposing' of their brothers.

After initiating an offering to G-d, Hevel's offering is rejected. Mimicking his brother. Hevel presents a sacrifice and it is accepted by G-d. In utter disappointment, the Torah describes how Kayin reacts with anger and hopeless shame, (יוחר לקין מאד ויפלו פניו (שם ד ה). This annoyed Kayin exceedingly, and his countenance fell. Despite G-d telling Kavin there is no need to be depressed he must simply change his ways and all will be good, Kavin in frustration proceeds to dispatch with Hevel.

Often our initial reaction to failure is angry disappointment with ourselves, which leads to our sensing worthlessness that expresses itself as shame. Unless we grab

the 'bull by the horns' these feelings can turn into violent rejection of those who represent success and accomplishment, those proverbial 'sore thorns in our

Chiram understood the failure of his granddaddy Kayin, and how he allowed his anger and shame to be quelled by conveniently doing away with the competition. If only Kayin had a good friend to whom he could vent his disappointment to, who in turn would encourage Kayin of the inherent good he possessed and that there was no need for despair that leads to embarrassment and feelings of unworthiness. If only he forged ahead he would have achieved his greatest hopes. But Kayin was alone and he allowed his self-recrimination and shame to compel him to rid himself of his only brother.

Yehuda sought the support from this enlightened descendant of Kayin, from whom Yehuda hoped he would receive the 'chizuk' and encouragement he needed to avoid the pitfalls of bitterness that stem from his sense of personal

Chirah warmly takes Yehuda in, helping him move forward from his despair in helping him seek a wife. Many years later after Chirah observes Yehuda sensing emptiness and despair having lost his wife, Chirah joins Yehuda in the sheep shearing encouraging him to engage in life, forging ahead in all the accomplishments it has to offer. When Yehuda lapses in his shameful encounter with Tamar, Chirah saves him from any further disgrace by going alone to retrieve the pledge, permitting Yehuda to save face. Perhaps Chirah continued to stand by his side during that moment of extreme tension when Yehuda realized his being exposed as a failure once again, as Tamar publicly presents the signet, wrap and staff declaring the owner of these items to be the father of the children in her womb. At this pivotal moment Yehuda might have echoed the reaction of Kayin who in a moment of vulnerability, disappointment and shame lashed out violently. But Yehuda fortified by his faith in himself instilled through the fond friendship of so loyal an ally, exhibits the courage and nobility of true royalty that he was destined to become.

When Kavin is confronted by G-d, subsequent to the murder of Hevel, as to the whereabouts of Hevel, he answers incredulously, (שם שם ט , השומר אחי אנכי (שם שם ט, Am I my brother's keeper?

Perhaps he wasn't merely denying knowledge of his death, but rather intimating the reason for his lapse of consciousness.

This phrase can be read alternately, השומר, Is my brother a keeper, אנכי, of

Hevel may have been indifferent or too preoccupied with his own success to offer words of encouragement to his forlorn brother Kavin. Kavin is telling G-d 'perhaps if I would have had the boost I needed I may have not fallen into the chain of emotions that lead to aggression'.

An opinion in the Midrash asserts that Chirah is the very same person as Chiram who lived in the days of Kings David and Solomon, whose loyalty extended to being a critical participant in the supplies and expertise that were necessary in the construction of the First Temple. He lived for some twelve hundred years. The Midrash adds that he was 'accustomed to being a loyal friend of the tribe of Yehuda'. (ב"ר פ"ה ד)

We each need friends to carry us through the many trials in the hopefully long journey of life. Never underestimate the power of friendship, you never know, in the merit of instilling people with faith in themselves you may not only live till 'a hundred and twenty' you may just make it to 'a thousand and two hundred!'

באהבה, צבי טייכמאן

##HAPPY BIRTHDAY!!

Avi Abramson, Tova Fellner, Yossi Frydman, Eitan Bier

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

Upcoming Yartzheits

Bernard Fellner, Yartzheit of his father, Theodore Fellner

UPDATES: 7:47 AM Shacharis M - Fr:

Two weeks in, we had a Minvan every day but one. This Minvan needs a boost. If you daven around this time, please join and please be on time! See Ozzy Marizan for details and to join the Laining rotation.

Be'Zman Mincha/Mariy M-Th:

Solid minyan with a growing regular crowd.

7:45PM Winter Maariy:

Solid minvan with a growing regular crowd.

Night Seder:

If you are already learning in the evenings, we urge you to consider bringing your Seder to the shul. There are a growing number of people learning in the Shul in the evenings and of course a larger crowd enhances the Ruach for all!

In our haste moving in to the Shul, the room to the side of the entry hall has become an unintentional closet.

Spearheaded by Akiva Shmidman, there is an initiative taking place to re-organize that room and stock it for use as a coffee/tea break room with supplies for hot beverages.

Ongoing financial support will be needed to keep this room stocked, so we are offering a weekly sponsorship of \$54 as a starting point to keep the room stocked. Ongoing costs will be better known as time goes on.

See Akiva Shmidman for details! Sponsor info will be posted weekly to provide dedication opportunities for any occasion.