

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	4:41 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:40 גר"א 9:16	
Mincha- Followed by Shalosh Seudos	4:35 PM
Maariv	5:46 PM

### Sunday

Shacharis	8:30 AM
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-Followed by Shiur

New Topics from יורה דעה, חולין

Mincha / Maariv	4:45 PM
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TYA Shiur for high school boys	7:30 PM
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-Followed by Maariv at 8pm

### Weekday Minyanim & Shiurim

#### Monday—Friday

#### Shacharis

Mon ב - ה - ו. 6:30AM Thurs 6:40 AM

Tues, Wed, Fri 6:45 AM

Dirshu Halacha Program	7:30AM
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Additional daily minyan (Mon - Fri)	8:10AM
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Mincha	12:45 PM
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Mincha / Maariv- NO WINTER MINYAN

Open Beis Hamedrash	7:00 PM
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Rabbeinu Yonah Shaar Rishon	9:30 PM
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Nightly Maariv (Mon-Thur)	9:45 PM
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Thursday Night Shiur by Rabbi Teichman  
After Maariv

## SPONSORSHIPS

### Kiddush

Sponsored by Riki, Azi, & Eliana Rosenblum  
In Honor of Yaakov's 6th Birthday

### Shalosh Seudos

Chalvana & Malky Meth

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Donations Can Be Made For Any Occasion

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ל

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ו

ב

Ezra Ephraim Grosberg

On his bris last Shabbos and to his parents

Ilana & Moshe Grosberg

Noam Shalom Weiner on his bris this

week and to his parents Leah & Jordan

Weiner

Shlomo Teichman on his bris last Shabbos

and to his parents Yossi & Shulamis

Teichman and to his Grandparents Rabbi  
& Mrs. Teichman.

Yehuda Yoel Hyatt on his bris this week

and to his parents Mindy & Shmuel Hyatt

and to his Grandparents Jeff & Leslie

Silverberg

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Volume #65

## RABBI'S MESSAGE

### "I Have a Dream..."

This week we were witness to history. The election of Barack Obama to the highest office of this "Malchus of Chesed", the most powerful position in the world, is truly remarkable. Regardless of our personal political inclinations and concerns, the very fact that someone of his background and circumstance has through sheer ambition, industriousness and skill overcome the many obstacles and biases that stood in his way in achieving this noble goal, is an inspiration not only to his own people but to the entire world. Only one obscured by cynicism and bigotry would refuse to accept this obvious accomplishment. Many people "dreamed" this day would come, and one who simply observed the tens if not hundreds of thousands who participated in his acceptance speech could see the overwhelming sense of emotion, hope and thrill evident in their joyous tears and faces.

We are only temporary beneficiaries of this great nation we are so fortunate to live in. Let us never forget that nor be deluded into thinking otherwise. This is not our destiny. So what do we take from all this?

ה' אברהם אבינו, the ultimate בעל חסד, appeals to ה' "לו ישמעאל יחיה לפניך"; *O that Yishmael might live before You.* ה' responds to his requests and promises that indeed ישמעאל will achieve great successes and ...שנים עשר נסיאם יוליד; *he will beget twelve "princes"*, who will yet become a great nation. Why are the family divisions here referred to as "נסיאם" as opposed to the more common usage of שבטים or מטרות; tribes? רש"י informs us that the word "נסיאם" can refer to clouds as well, as indicated in משלי כה, יד, "נשיאים ורוח"; clouds and wind! This, רש"י prophetically teaches us, alludes to their precarious and temporary ascendancy, because ultimately כעננים יכלו; "like clouds will they dissipate".

On this verse cites the moving words of רבינו חננאל: *"We see that from this prophecy 2,337 years elapsed before the Arabs, ישמעאל's descendants, became a great nation. Throughout this period, ישמעאל waited anxiously, hoping, until finally the promise was fulfilled and they dominated the world. Surely, we, the descendants of יצחק, for whom fulfillment of the promises made to us is delayed due to our sins... should certainly anticipate the fulfillment of His promises and not despair"*.

Presidents come and go and we sincerely hold out hope and prayer that Mr. Obama will inspire and lead this great nation to peace and prosperity to the benefit of our Holy Land and the entire world. But he too shall pass. There is but one eternal hope, the coming of משיח. The celebrations and overflowing sentiments we viewed are but a pale reflection of the genuine excitement that is store for us.

We are the descendants of יצחק whose very name, "he will laugh", represents the authentic joy of rediscovering our true relationship with הקב"ה once again, when משיח arrives, אז ימלא שחוק פינו!

The תרגום יחזקוני translates אברהם אבינו's laughter, "ויצחק", not as "וידע", "and he rejoiced" as אונקלוס does, but rather ותמה; "and he was astonished". This was a spontaneous expression of unbridled happiness upon the realization of a dream אברהם had maintained faith in and believed would one day come to fruition.

והנה אימה חשכה גדולה נפלה עליו; *a deep sleep fell upon Avram, and behold a dread! great darkness fell upon him.* It was only during this "dream phase" of the ברית בין הבתרים that ה' first reveals the difficulties and challenges that בני ישראל will face. Why didn't ה' disclose this earlier during the "מחזה"; "wakeful vision" portion of the revelation? Perhaps הקב"ה wanted to teach us that while we wait to actualize our dreams, we should never be fazed, deterred or discouraged by the difficulties we may encounter on the road to fulfillment. Keep on dreaming!

May we merit to see the day soon when we return to ציון and look back "כחולמים", with that sense of "astonished" excitement at having realized our greatest dreams and aspirations!

באהבה,  
צבי טייכמן

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