

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	4:35 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 8:45 גר"א 9:21	
Mincha- Followed by Shalosh Seudos	4:30 PM
Maariv	5:40 PM

### Sunday

Shacharis	8:30 AM
-Followed by Shiur New Topics from יורה דעה, חולין	
Mincha / Maariv	4:35 PM
TYA Shiur for high school boys	7:30 PM
-Followed by Maariv at 8pm	

### Weekday Minyanim & Shiurim

#### Monday—Friday

Shacharis	
Mon, Thurs	6:40 AM
Tues, Wed, Fri	6:45 AM
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Fri)	8:10AM
Mincha	12:45 PM
Mincha / Maariv- NO WINTER MINYAN	
Open Beis Hamedrash	7:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM
Thursday Night Shiur by Rabbi Teichman After Maariv	

## SPONSORSHIPS

### Kiddush

Sponsored and ENHANCED by

Jeremy Schnittman and Ephraim Relerford

On their Siyum of Parshas Vayeira with Ramban

### Shalosh Seudos

Rabbi Simcha & Leah Kossman

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### WELCOME HOME LANGER'S!

Moshe, Aryeh, & Debbie are back after 5 weeks!  
We wish Moshe a speedy recovery!

רפואה שלמה

משה יצחק בן דבורה מלכה



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How do I find more information and get involved?

Visit [www.ohelmoshebaltimore.com](http://www.ohelmoshebaltimore.com) and click on "H.O.C."  
Or see Isaac Moses for details.

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פרשת וירא

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אהל משה



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Volume #66

## RABBI'S MESSAGE

### Patience, Donkey, Patience!

As אברהם אבינו and יצחק are poised to ascend הר המוריה to face the “challenge” of a lifetime, אברהם אבינו turns to his trusted “נערינו”, youths, who accompanied him, ישמעאל and אליעזר, and directs them: **שבו לכם פה עם החמור**, *stay here yourselves with the donkey*. Note the equating of the “attendants” with the donkey, “*stay here ...with the donkey*”, as an indication of their status as a “עם הדומה לחמור”; a nation similar to a donkey. It seems a bit odd and unfair, that after travelling so loyally with the venerated אברהם to an unknown destination and mission, that at the moment of truth he would tell them basically; you “donkeys” can wait here while we “humans” take care of some important matters!”

What vital lesson was אברהם אבינו imparting at this critical juncture?

The פרשה is a study in contrasts. The חסד of אברהם and the “graciousness” of לוט; *הנה נא לי שתי בנות... עשו להן כטוב בעיניכם*, *I have two daughters ...do to them as you please*. The discipline of יצחק אבינו with the playfulness of ישמעאל; *ותרא שרה את בן הגר ...מצחק*, *Sarah saw the son of Hagar ...mocking*. The devotion of שרה אמנו and the “motherliness” of הגר; *ותשלך את הילד תחת אחד השיחים*, *she cast off the boy beneath one of the trees*. Where did all these great personalities go wrong? Surely לוט, הגר and ישמעאל had the potential to achieve some positive role in the history of the world. אברהם אבינו held out hope that his nephew who had sacrificed so much in accompanying him on such an arduous journey would live up to his expectations of him. Of his son ישמעאל, who אברהם pleaded so movingly, *לו ישמעאל יחיה לפניך*, *O' that Yishmael might live before You*, we can be certain that he had realistic prospects for his spiritual success and destiny. Under the tutelage of שרה אמנו, אברהם truly believed that הגר too, would achieve the greatness she was destined for. So what was their weakness and faults that prevented them from reaching אברהם's noble goal's for them?

Impatience! The one quality that is a prerequisite for reaching ones personal goal's in life is PATIENCE! Their desire to get what they wanted based on their own finite understanding, within the time frame they so designated, was their ruin. They certainly all believed in השם, they were incapable however of incorporating it patiently. לוט deals with his frustration by running away. ישמעאל bashes that which interferes with “his” reasoning and game plan, with mockery and derision. הגר wallows in self pity and simply throws her hands up, “and her son”, in despondent defeat.

The legacy of אברהם and שרה is one of quiet patience. Many decades go by without any apparent hope in sight yet they wait unwearyingly for the realization of the promises made to them. Even as אברהם אבינו faces the apparent demise of all his dreams with the impending sacrifice of יצחק, he proceeds with calmness as he waits patiently to discover how things will pan out according to השם's script.

As אברהם and יצחק proceed to face this נסיון, אברהם אבינו wants to teach ישמעאל and אליעזר an important lesson. He tells them “שבנו”, as the תרגום translates, not to simply **sit**, but rather “**אורינו**”; **wait**. Wait with the master of patience, the donkey, from him you will learn a critical example of the virtue of patience. Were you to have been patient, you could have merited a supporting role to יצחק in bringing the world to its most noblest of goals.

May our patience never be tested, but if we are, may we emulate our beloved אבות and אמהות who so poignantly taught us the value and benefits of quiet patience.

באהבה ובסבלנות,

צבי טייכמן

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