SCHEDULE

שבת קדש

4:25 PM Mincha Erev Shabbos

Friday Night Learning (w/Chulent) 7:30 PM

Shacharis-Followed by Kiddush 8:30 AM

Sof Zman K"S מ"א 8:59 גר"א 9:35

4:20 PM Mincha- Followed by Shalosh Seudos

5:32 PM Maariv

Membership Meeting 8:30 PM

Sunday

Shacharis

8:30 AM

-Followed by Shiur

New Topics from יורה דעה, חולין

Mincha / Maariy

4:30 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 by: Yehuda & Leah Bennet

In Honor Of the arrival of Baby Boy Klein

Shalosh Seudos

Sponsored by Brian Simon and Family

In Honor Of Azi and his commitment to our shul

Donations Can Be Made For Any Occasion

Rivka & Shimy Klein

On the Birth of a Baby Boy Shalom Zachar

at their home after 7:30

6417 Elray Drive Apt. C



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The Ohel Moshe Hachnassas Orchim Cooperative helps ensure that any time a new person in the neighborhood shows up in our shul, they feel truly welcome and get a chance to make connections in the community.

Visit www.ohelmoshebaltimore.com

For more information:

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CONGREGATION OHEL MOSHE

שבת קודש פרשת ויצא

ט' כסלו אהל משה



Rabbi Zvi Teichman

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Volume #69

RABBI'S MESSAGE

Purposeful Tears

This week the Jewish people as a whole and the Baltimore community in particular has been awash in tears. The recent tragedy in Mumbai and the deaths this week in our community of a young father and an esteemed Rav only compound the general feeling of frustration and pain we are already experiencing with the multitude of issues we are facing in these trying times.

In the פרשיות we read these weeks, tears and crying play a significant role.

Last week the Torah records the wail of עשי upon hearing of his loss of the איקקב to ברכות, as he cries in anguish; ויבך. The אוהר the hands of our enemies, and it is only at the hands of our enemies, and it is only when we will emulate the cry of the "young ימשה", when he was discovered by בתיה the daughter of אותפתח...והנה הנער ברכוי she opened it...a youth was "crying", will we be redeemed. What is the mystery of the tears of the infant משה that is so powerful and is contrasted with those of ייבוכהיי?

This week the Torah relates of the fear of the "older sister", לאה אמנו, being the wife designate for the "older brother", עשו, and her dread evidenced in her "tender" eyes; ועיני לאה רכות, raw from her constant crying over her dire fate. The חוייל tell us that it was in the יעקב אבינו of this ceaseless crying that אי would supersede her sister in her marriage to יעקב אבינו and merit to be buried in מערת המכפלה with him. What was so special about this natural fear and it's resultant tears that deserved such reward?

Next week the Torah describes the tragic death in childbirth of רחל אמנו and her burial יעקב אבינו ,בדרך אפרתה היא בית לחם and her burial רחל אמנו choosing that site as her burial ground so that when the Jews would pass it on their way to גלות בבל she would "weep" for her children; רחל מבכה על בניה. Why was this her specific destiny?

משר cries out like a baby who simply weeps because he is frustrated in that his needs are not being met. משר although only an infant is described as a "ינער" a youth, his crying is a mature one, a purposeful one, the cry of one who understands and yearns for something specific and cries out to work and attain that which he strives for. When we cry out of frustration and helplessness, then עשר can claim equal sympathy for he too cried with sincerity of his frustrated ability to perform. Only when we cry the tears of striving and exertion can we be deserving of redemption.

The Torah describes the eyes of אמה ממרא as "tender". The אמרא in גברא as well as the מדרש and the מדרש and the אחר provide us with a portrait of what אמה endured as she fretted that she would end up in the arms of איז say that each day איז would sit at the crossroad inquiring about the nature of עשר. People would respond that he is a thief, a murderer, a scoundrel. Despite her obvious knowledge of this fact she nevertheless went out daily to reiterate once again the pernicious nature of עשר Why did איז persist in inquiring about שיי if she was already convinced who he really was? The answer is that איז did not allow herself to become insensitive to this fear. The nature of human beings is such that we can often adapt to and accept the worst of situations. We so often succumb to reality and surrender our principles simply for the sake of convenience. We would not let this happen. She made sure that each day she would arouse her fears so that she would never weaken in her resolve. Her eyes were thus "tender" as a result of the many tears that flowed from her eyes. It is for this greatness of character that איז tell us she merited to be the first wife of איז as well as to bear him children first and it was in this merit that she was buried with her husband. These were purposeful tears not simply tears of frustration.

What, however about רחל אמנו רחל אמנו? Why did she not merit as well to be buried with her beloved husband? The מדרש and the רחל אמנו exhibited smugness in her attitude and assumption that she, as planned, was destined for the younger son, יעקב. She took for granted the fact that she would marry him. Because she did not cry and did not consistently beseech to achieve that status, it was withheld from her. רחל אמנו therefore did not readily get what she assumed she would and had to wait to be married and bear children to אוהר בורך הוא לאה concludes that because she did not cry as אוהר לאה מדה לאה שב לינו מדה לאה שב לינו מדה לאוד שב לינו מדה שב לינו מדה לאוד שב לינו מדה לאוד שב לינו מדה שב מדה שב לינו מדה שב מדה שב

The lesson is a powerful but painful one. Never must we take for granted what we are fortunate to receive from השם's benevolence. Let us not take our lives, talents and good fortune for granted. Let us cry in pain together with our brothers and sisters but with a sense of purposefulness in transforming that emotion into positive action and growth utilizing the tools מרשם has granted us to live inspired by those departed.

May we never lapse in our appreciation of all that we have and can accomplish.

May our tears of pain and resolve be transformed into tears of joy speedily in our days.

, באהבה צבי טייכמן



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~Membership Meeting~ THIS Motzei Shabbos 12/6

-8:30 PM-

On the agenda...

Building Expansion, General Shul updates, New projects..

Not a member? No problem, bring your completed form and check to the meeting to instantly become part of this elite club!

Chabad Mumbai Fund

Join us in our group effort to support the rebuilding of the Chabad House in Mumbai

Please make your checks payable to: "Chabad of Mumbai Relief Fund".

Checks can be left at the Shul or dropped off at the Bernstein Home, 6234 Berkeley Ave.

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