

SCHEDULE

ליל שבת קודש

Mincha & Kabalas Shabbos 4:26 PM
Friday Night Learning With Chulent 7:00 PM

יום שבת קודש

Daf Yomi @Main Shul 7:30 AM

SHACHARIS

@Main Shul 6:50 AM

@Main Shul 8:30 AM

Netz - 7:21 am | Sof Zman K'S 8:59 N"ג
9:42 N"ג | Sof Zman Tefilah - 10:29 N"ג

Followed by Kiddush

Bnos Girls Program @Classroom 2:15 PM

Mincha 2:15 PM

Mincha 4:20 PM

Followed by Shalosh Seudos

Maariv / Havdala (50min) 5:35 PM

Avos Ubanim 6:30 PM

59/44 מזג האוויר בשבת*
52/43 Ohel Moshe Weather

CANDLES NEXT
SHABBOS - 4:30 PM

WEEKDAY TFILOS

SHACHARIS

Sunday - 6:50 & 8:30,

Monday, Thursday- 6:35 & 7:50

Tuesday, Wednesday, Friday - 6:45 & 7:50

MINCHA & MAARIV

Mincha Sunday-Thursday 1:45 PM

Mincha/Maariv Sunday-Thursday 4:35 PM

Maariv Sunday-Thursday 7:45 & 9:50 PM

Learning Opportunities

AM Daf Yomi - S/S - 7:30 AM ~ M-F - 5:45 AM

PM Daf Yomi - Sun.-Thu. 7:00 PM

Smichas Chaver Program - Sunday 9:30 AM

Daf Hashavua - Mon. & Wed. 9:00 PM

Breathing Life - Monday 9:10 PM

Holy Machlokes - Tuesday 9:00 PM

Begging For More - Tuesday 9:10 PM

Sefer Koheles with Rabbi Levi - Thu 9:00 PM



SEE THE SHIURIM PAGE FOR THE LATEST
www.ohelmoshebaltimore.com/shiurim

SPONSORSHIPS

KIDDUSH

@Hashkama

Sponsored by:

Yossi Frydman

To commemorate the anniversary of his
Bar Mitzvah



@Main Minyan



Sponsored by:

Ben & Ruchie Weiskind

Celebrating Yogie's Bar Mitzvah!!!

SHALOSH SEUDOS

Sponsored by:

???

To sponsor a future Kiddush or Shalosh Seudos email: kiddush@ohelmoshebaltimore.com

AVOS UBANIM!

Motzei Shabbos! 6:30 PM

Sponsored by:

Danny & Malka Rosinsky

Featuring a story from the Rabbi plus learning, pizza and prizes!

For questions or sponsorship contact

Chaim Wolfish at jwolfish@hotmail.com

BNOS SHABBOS GROUPS

Returns to Ohel Moshe This week
For girls ages Pre School - 5th Grade

2:15 PM @Main Shul

In the upstairs classroom

(Starting next week @Social Hall)

HASHKAMA MINYAN

Starting this week the Hashkama Minyan
will begin at

6:50 AM

and will take place @Main Shul

CONGREGATION OHEL MOSHE

שבת קודש

פרשת ויחי

י"ד טבת תשפ"ב

חזק חזק ונתחזק

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

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Issue #710

RABBI'S MESSAGE:

The Holy Maggid of Kozhnitz observes that in the portions of Miketz and Vayigash, where the entire drama between the brothers and the 'viceroys' in Egypt plays out, there is not one usage of the Name יהוה, the Tetragrammaton, the name that signifies G-d's compassion.

The first time it appears is at the conclusion of Yaakov's blessing to Dan, where a reference is made to Shimshon when he appealed to G-d to provide him the strength to avenge the Plishtim, uttering the prayer לישועתך קויתי יהוה, *For your salvation do I long, O Hashem!* (ברעי בחי)

The Maggid explains that throughout that episode the G-d of Compassion seemed absent. Certainly though, He was very much present, albeit 'hidden', orchestrating the events for the ultimate benefit of His children, which will become apparent when the final salvation transpires.

What is it about the tragic end of Shimshon and his final appeal to G-d for salvation, that embodies for all of history until the final redemption the secret to survival and the maintaining of hope and positivity even in the darkest of times?

Yaakov Avinu had originally intended to reveal to his children the 'End of Days' but it was withheld from him. G-d feared that the knowledge of the exact time might lead to complacency, or worse to despondency during the long wait. Only by living a life of faith and hope could one assure the survival of the legacy of the patriarchs until the final redemption. One who lives with that trust is able to sense His compassion even in the most trying of times.

Each day we pray for the coming of Moshiach, paraphrasing this sentiment, asking G-d to '*speedily cause to flourish Your servant David, כי לישועתך קוינו כל היום—for we hope for your salvation all day long.*

Is it simply living with hope that will compel G-d to bring him? Doesn't it require self-improvement and total allegiance in the performance of the commands as enumerated in Torah?

We are taught that after our sojourn in this physical realm we will be asked several critical questions to see if we deserve reward in the World to Come. Did we deal honestly with our fellow man? Did we set times for daily Torah study? Did we try to bring children into the world?

The fourth question we will be asked is whether לישועה—Did we long for salvation?

Why is this so significant? If I followed every detail in Torah with commitment, consistency, and accuracy, but did not quite yearn for redemption, will it reflect so badly on all the good I have done?

Can't one believe with absolute faith that Moshiach will come but not be overly eager for that moment yet? Is it such a terrible contradiction?

In Pirkei Shirah, the Song of the Universe, it records the seven 'calls' of the rooster as each new day arrives. His fourth call is this very verse, לישועתך קויתי יהוה, *For your salvation do I long, O Hashem!*

Why of all creatures is this call unique specifically to the rooster?

The Midrash compares the infamous Bilaam to the rooster. They both know with accuracy the moment of G-d's ire. He too, 'called' out seven times, attempting to prophesy the doom of the Jewish people.

His fourth 'call' includes the verse, *I shall see Him, but not now, I shall look at Him, but it is not near.* (במדבר כד יז)

Crowing With Joy

The Midrash says this verse was stated in response to the Jewish people approaching Bilaam requesting of him to reveal to them the End of Time.

He seems to avoid the issue by saying it is irrelevant since it is so far off.

The Midrash goes on to report how G-d turns to His people asking them, "Is this your attitude?!" G-d informs them how Bilaam has no interest in the 'salvation' and they would be better off emulating their illustrious ancestor Yaakov who declared '*For your salvation do I long, O Hashem!*', encouraging them to long for the salvation because it is close! (שמות רבה ל כד)

The Talmud describes how the longing for the day of redemption is likened to the rooster who eagerly anticipates the arrival of daylight and crows with delight. (סנהדרין צח.)

The rooster knows with certainty the sun will rise. He has no doubt and lives in that reality. He longs eagerly each day to crow at the precise moments instinctive to him.

No one ever goes to sleep convincing oneself maybe upon the next morn the sun will rise a few hours later and gain some extra sleep.

But often we choose to waste our time on endeavors that while away the hours leaving us little time to sleep. We know the morning will come but refuse to face that reality, choosing to indulge in immediate gratification ignoring the consequences of our choices.

When one 'lives' one's beliefs, one eagerly tackles what must be faced with a sense of purpose and commitment.

Bilaam knew the inevitable but selected to not let it interfere with his immediate desires, despite knowing very well there will be an accountability. He blocked reality from playing a role in his wants.

The rooster is determined to enthuse in its existence, performing each day with the same excitement as the day before.

Living with a consciousness of the absolute and inevitable reality of a life invigorated by the presence of the Shechinah, is not only a statement of belief, but the catalyst to infuse one's life with that hope here and now.

If we believe Moshiach can arrive at any moment and relish the opportunities that await us in that new world, we will live inspired by, and attentive to, those hopes and aspirations.

If we truly live yearning for salvation, could we ever be comfortable engaging in venues or activities foreign to those strivings?

Shimshon despite finding himself in desperate circumstances never stopped living with his greatest hopes and aspirations. Hope springs eternal for those who fully believe in G-d and the promises of delight in this or the next world that await those who aspire for His closeness.

We will be asked not simply if we believed or even wanted redemption, rather we will be evaluated to see if those beliefs permeated our actions to live with a sanctity and holiness that awaits us at any given moment.

May we crow with joy with each opportunity that brings the hope of salvation into our lives.

באהבה,
צבי יהודה טייכמאן

MEMBER NEWS

!!!HAPPY BIRTHDAY!!!

Elianna Schwarzbaum, Julia Katz, Naftali Fink, Janine Chapman

!!!HAPPY ANNIVERSARY!!!

Ben & Ruchie Weiskind

!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Yossi Frydman, Moishe Sobel, Charles Lewis

!!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Akiva Berliant (Mishpatim)
Tzvi Becker (Kedoshim)
Ariel Rosenblum (Behar)

To have your child's upcoming Bar/Bat Mitzvah listed here please email office@ohelmoshebaltimore.com with details and/or update your member profile.

Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!!)

YAHARZEIT

Tova Fellner, for her mother, Anna Weiner
חנה רייזל בת שמואל

Devorah Meth, for her father, Larry Singal
אריה לייב בן אברהם

BARUCH DAYAN HAEMES

To Chana Wecker on the passing of her mother,
Mrs. Rita Bayuck.

Shiva is at 3300 Lee Court.

Visiting hours are 9:00 am to 9:00 pm
and concludes Tuesday morning.

Shalom & Rachael Kossman
on the Bar Mitzvah of their
son Koby.

Mazel tov also to grandparents, Rabbi & Mrs.
Simcha Kossman and Mr. & Mrs. Allen
Bodner.
Everyone is invited to a Kiddush at Shomrei
Emunah at approximately 11 am.

Miri & Naftali Miller
On the birth of a
BABY GIRL!!!!

Yogie Weiskind
on his Bar Mitzvah!!!!

Mazel Tov as well to his
parents
Ben & Ruchie Weiskind
and the entire family.