

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:36 PM
Friday Night Learning (w/ Chulent)	7:30 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס א 9:13 גר"א 9:49	
Mincha- Followed by Shalosh Seudos	4:35 PM
Maariv	5:46 PM

Sunday

Shacharis	8:30 AM
<i>-Followed by Shiur</i> New Topics from יורה דעה, חולין	
Mincha / Maariv	4:45 PM

Weekday Minyanim & Shiurim

Monday—Friday

Shacharis	
Mon, Thurs	6:40 AM, 8:10 AM
Tues עשרה בטבת	6:30 AM, 8:10 AM
Wed., Fri.	6:45 AM, 8:10 AM
Dirshu Halacha Program	7:30 AM
Mincha	12:45 PM
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

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Kiddush

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Shalosh Seudos

This ones got your name on it. (\$50)

Donations Can Be Made For Any Occasion

עשרה בטבת Tuesday 1/6 עשרה בטבת
Divrei Hisorerus Fast Begins: 6:15am
Monday Evening 9:30 Schacharis: 6:30am & 8:10am

Are You In The H.O.C.?

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
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אהל משה



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Volume #73

Happy Ending?!

We read this week of the “happy ending” to the prolonged struggle between יוסף and his brothers. This development would seem to call for a display of great celebration, yet although there was certainly a sense of relief, but not one expression of שמחה; joy, is to be found in the entire episode! Rather than the natural emoting of happiness, we find a underlying current of anxiety threaded throughout the entire פרשה. The brothers are reticent in their responsiveness to יוסף's revelation, evident when only יוסף is described as kissing his brothers without any apparent response in kind from them, *וינשק לכל אחיו ויבך עליהם ואחרי כן דברו אחיו אתו, afterwards his brothers conversed with him.* From the moment the תורה reports, following the shocking discovery of יוסף's true identity, *ולא יכלו אחיו לענות אותו כי נבהלו מפניו; But his brothers could not answer him because they were left bewildered before him,* we do not find even one direct communication from the brothers to יוסף. Indeed, they were left incapable of “answering” יוסף forever! At the end of next weeks סדרה יוסף still finds himself cajoling the brothers to accept his sincere entreaty when he says, *אל תיראו, כי התחת אלוקים אני, Fear not, for am I instead of G-d.* What is going on here?

The descent by יעקב אבינו and the שבטים in joining יוסף in מצרים, is the beginning of the process of גלות, exile. מעשה מוצאנו; There is a portent for the future of ישראל, that in גלות we are destined to experience a constant challenge to our sense of self confidence of who we truly are and where are indeed headed. We will be unsure of ourselves and be tested to see how well we will avoid succumbing to anxiety and fear. Part and parcel with the הסתרת פנים; the concealment of Hashem's face, כביכול, in the events that occur externally, lies an equal concealment of finding Him within us internally. That is the nature of the self doubt we experience on a personal level.

The brothers go through three stages of emotional turmoil. Upon discovering יוסף, the פסוק states “וּנְבַהְלוּ מִפְּנֵיו”; they were **disconcerted** before him, in a state of shock. יוסף observing their being startled and fearing they will descend to self recrimination and ultimately despair, appeals to them, *אל תעצבו*; do not **worry**, *ואל יחר בעיניכם*, nor be **angry** with yourselves. The process towards hopelessness begins with dismay which leads to anxiety and ultimately to unhealthy guilt and dejection. He appeals to them, *ועתה אל תעצבו*; and **now** do not worry, one can't let oneself be paralyzed by fear, an abiding faith in Hashem who directs all events so willed it for the eventual good, *כי למחיה שלחני אלוקים לפניכם; G-d has sent me ahead of you to save lives!* Realizing the purpose in G-d's plan they played, helped them deal healthily with their misdeed. The emphasis on *ועתה*; **and now**, is instructive, the mistake must be dealt with in time, but it can not immobilize you, you must go forward. You can't wallow in despair.

Even without direct and obvious guidance from on high, we must nevertheless chart the waters of גלות and all it's tributaries with בטחון and אמונה. We must be aware that even when we err we can not allow ourselves to be susceptible to the pitfalls of dismay, fear and recrimination. Hashem expects of us to continue our growth towards שלמות; perfection, without getting discouraged even when we are imperfect and make mistakes.

When we find ourselves imprisoned in our emotions we have to remember that *אין חבוש מתיר עצמו מבית האסורים; a prisoner can not release himself from prison.* There are times when we must reach out with courage and pride to our friends, Rabbeim and professionals seeking their assistance. We are all in the same boat traversing the mighty currents of גלות, and only by being attuned to one another and honest with ourselves, will we succeed in reaching the shores of גאולה, with the greatest and eternal “happy ending”!

באהבה,
צבי טייכמן

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The Vaad HaRabbonim - Rabbinical Council of Greater Baltimore

Urges everyone to join in a

COMMUNITY—WIDE

TEFILLAH GATHERING

FOR ERETZ YISROEL

Tuesday, January 6 at 7:30 p.m.

At Bnai Jacob Shaarei Zion

Melaveh Malukah For Women

**A melaveh malka for women is being planned
for motzei shabbos, January 24th.**

**If you would like to help with the planning
please contact Elisheva Rabinowitz.**

**For more information please contact
Elisheva at (410) 484-3909.**