

## SCHEDULE

ליל שבת קדש

Mincha	1:45 PM
Candles	4:29 PM
Mincha & Kabalas Shabbos	4:20 PM
Fast Ends	5:29 PM
<b>Friday Night Oneg!</b>	<b>7:30-9:00 PM</b>

יום שבת קדש

Daf Yomi @Main Shul	7:30 AM
SHACHARIS @Main Shul	6:50 AM
SHACHARIS @Main Shul	8:30 AM

Netz - 7:23 am | Sof Zman K'S | Sof Zman Tefilah - 10:31 AM

Followed by Kiddush

Mincha	2:15 PM
Bnos @ Upstairs Classroom	2:15 PM
Women's Shiur @6503 Steerforth Ct	3:30 PM
Mincha	4:20 PM

Followed by Shalosh Seudos

Maariv / Havdala	(50min) 5:38 PM
Avos Ubanim	6:25 PM

 <b>56/32</b>	מזג האוויר בשבת
 <b>55/39</b>	Ohel Moshe Weather

**CANDLES NEXT  
SHABBOS - 4:33 PM**

## WEEKDAY MINYANIM

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 PM & 9:50 PM



SEE THE SHIURIM PAGE FOR THE LATEST  
[www.ohelmoshebaltimore.com/shiurim](http://www.ohelmoshebaltimore.com/shiurim)

AM Daf Yomi -	Sha/Sun 7:30 AM ~ M-F 5:45 AM
PM Daf Yomi - Sun -Thu	7:00 PM
Daily Mishna	Following Shacharis
Shaarei Teshuva	Between Mincha / Maariv
Smichas Chaver Program - Sunday	9:15 AM
Oraysa Yuma Program - Sunday-Thursday	8:50-9:50 PM
Daf Hashavua - Mon. & Wed.	9:00 PM
Breathing Life - Monday	9:10 PM
Connections - Tuesday (for Women)	8:00 PM
Mishmar—Thursday	9:00 PM

## SPONSORSHIPS

### KIDDUSH

@Hashkama

Sponsored by:

Rabbi Mordechai & Chana Wecker

In memory of our mother and mother-in-law, Mrs. Rita Bayuk,  
רישא בת אהרן הכהן ע"ה



@Main Minyan

Sponsored by:

Jeff & Barbara Ifrah



Celebrating the aufruf of their son  
Moshe!

### SHALOSH SEUDOS

Sponsored by:

Frank & Beverly Berger

In honor of the yahrzeit of Frank's  
father, Chaim ben Yehuda  
on the 8th of Teves.

**THE GIRLS PROGRAM WAS AN AMAZING  
SUCCESS LAST MOTZEI SHABBOS AND WE  
LOOK FORWARD TO CONTINUING NEXT  
MONTH. STAY TUNED FOR DETAILS.**

Featuring an activity, and pizza!

For questions or sponsorship contact Sebi Tron at 786-356-9022.

### AVOS UBANIM!

**Motzei Shabbos! 6:25 PM**

**Sponsored by: Zvi & Avital Friedman**

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

Stay after the pizza and learning to play with your friends  
(foosball pingpong and more!)

For questions or sponsorship contact Chaim Wolfish at [jwolfish@hotmail.com](mailto:jwolfish@hotmail.com)



שבת קודש  
פרשת ויגש  
י"א טבת תשפ"ד



Rabbi Zvi Teichman

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Issue # 810

## RABBI'S MESSAGE:

### Invincibly Vulnerable

*Now Yosef could not restrain himself... He cried out in a loud voice...*

The prophet Yirmiyah foretells how 'crying' will herald the future redemption.

*With weeping will they come, and with supplications will I lead them...* (31 8)

The Midrash comments, 'Just as Yosef only appeased his brothers through tears so too G-d will only redeem Israel through tears.'

What is it about tears that will accompany our salvation? Is it just an precursor, or is it a critical tool we must master to effect a resolution for all our travails?

Although Yosef was earlier moved to tears, he contained them. There was something specific to this moment that evidently prodded him to no longer hold back his tears.

Yehudah makes a heartfelt plea to the viceroy to release Binyamin and allow the brothers to bring him home.

He presents three compelling arguments.

*And now, when I come to your servant, my father, and the boy is not with us [since] his soul is attached to his (the boy's) soul, it will come to pass, when he sees that the boy is gone, he will die, and your servants will have brought down the hoary head of your servant, our father, in grief to the grave.*

Have mercy on our already grieving father.

*For your servant assumed responsibility for the boy from my father, saying 'If I do not bring him to you, I will have sinned against my father forever.*

Have compassion for me and my predicament, allowing me to fulfill my commitment.

*So now, please let your servant stay instead of the boy as a slave to my lord, and may the boy go up with his brothers.*

Lastly, permit me to be enslaved in his place, and free him to his father.

Then Yehudah adds his signature request, which seems merely to be repeating what he had already stated.

*"For how will I go up to my father if the boy is not with me? Let me not see the misery that will befall my father!"*

Yehudah refocuses on the distress of his father, that will not be relieved until the return of Binyamin, reiterating what he had previously requested.

It is at this juncture that Yosef explodes with emotion barely able to contain himself, and finally revealing himself as Yosef their brother.

What provoked this brotherly display of 'appeasement' that will find its expression upon our final redemption?

During Yehudah's presentation he constantly speaks in the plural, representing all the brothers. Additionally, when making mention of himself, the brothers, or their father, he describes them as 'servants' of the viceroy.

Yet, in his last comment he speaks in the singular, and omits citing his former 'servant' status.

The Midrash Tanchuma adds some missing dialogue to the story.

*After Yehudah laid down his case, Yosef retorted.*

*"Why do you speak on behalf of all your brothers? I have discovered through this cup that you do have older brothers, and that you are, indeed, a garrulous creature."*

Yehudah replied: "What you see is correct, but I am compelled to speak because I pledged myself as a surety for my brother."

*"Then why were you not surety for your brother when you sold him to the Midianites for twenty pieces of silver, and why did you distress your father by telling him Joseph is without doubt torn to pieces?"*

Yosef did you no evil, but this one sinned in stealing the goblet. Go tell your father: The rope has followed the bucket."

The Midrash Tanchuma indicates that the discussion ended here. What ensued was Yehuda — in utter frustration but total submission — having laid down his guard and permitted his emotions to flow

unabashedly.

*When Yehudah heard this, he cried out bitterly in a loud voice: "How shall I go up to my father, if the lad be not with me? Lest I look upon the evil that shall come on my father."*

The Midrash describes how after Yosef observes Yehudah's emotional reaction he softens, indicating he is receptive to his claims, with Yosef eventually breaking down in tears, revealing himself lovingly to the brothers.

So often in life we 'put up our dukes' ready to justifiably defend ourselves. While asserting our 'rights', notions, or attitudes, we place barriers between each other, stifling our inherent connection to one another from flourishing.

The greatest testament to our being in touch and comfortable with who we truly are, is if we are capable of displaying vulnerability — not fearing other peoples' perceptions or judgments of who we are — sensing self-confidence in the comfort of our personal relationship with a loving G-d, Who we know values us.

When we connect to our deepest selves — without need for approval or acceptance — we invite others into our space, regenerating the instinctive connection we have to one another.

It was in that delicate moment of vulnerability, when Yehudah — after exhausting all efforts in capturing the heart of the viceroy — shared his deepest pain, not as a tactic, but as a deeply honest and shameless expression of the turmoil that was seething within him, that touched those caring enough to sense and connect so intimately.

Yehudah was not addressing Yosef, and therefore no longer refers to himself as a servant, nor does he speak in the plural on behalf of the brothers. He is simply emoting, talking out loud, and uttering his deepest personal fears, without shame.

Even Yehudah, when bemoaning his pain, emphasizes not simply his father's pain, as much as he stresses his own inability to absorb the pain of his father. He wasn't repeating what he originally stated. Earlier he had hoped to arouse the viceroy's sensitivity to his father's plight. Here though, Yehudah was sharing his own pain, allowing the viceroy to sense his sincerity, and identify, and connect with him.

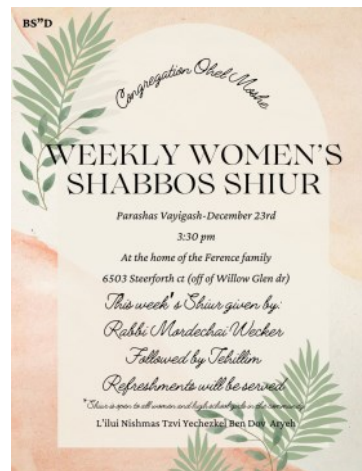
Yosef in turn, did likewise. Inspired by Yehudah he opened his heart — without apologies — inviting his brothers to sit within the confines of his magnanimous heart.

Yosef knew that by expressing in tears the mixture of emotions of sadness over the past, coupled with joy for the future, he would stir up the innate bond they all possessed.

We too must fear not crying and develop the art and skill of vulnerability.

It is not the harbinger of the redemption, but rather the instrument, through which when utilized correctly, will unite our hearts in a magnificent symphony of אחדות—unity.

באהבה,  
צבי יהודה טייכמן



## MEMBER NEWS

!!!HAPPY<sup>HEBREW</sup> BIRTHDAY!!!

Yogie Weiskind, Kayla Lason, Ahuva Steinharter,  
Mayeer Schwrzbaum, Koby Kossman, Sarah  
Chaya Mako, Elianna Schwarzbaum, Julia Katz

!!!HAPPY ANNIVERSARY!!!

Elliot & Rena Einbinder, Jorj & Miriam Felder

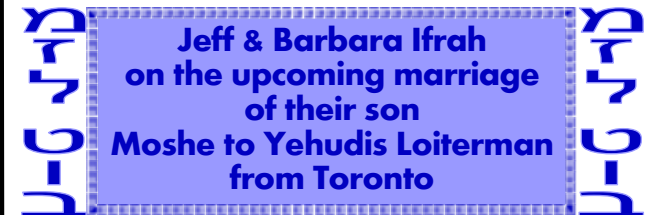
!!!BAR/BAT MITZVAH PARSHA ANNIVERSARY!!!

Elliot Einbinder, Judah Katz, Yaakov Kravetz, Uri Cohn

### Yahrzeit

Tova Fellner, for her mother, Anne Weiner

חנה רייזל בת שמואל



Join your Rav,  
your friends,  
and your soon-to-be friends

for a  
**FRIDAY  
NIGHT  
ONEG**

WITH FOOD, DRINKS, SONGS, AND  
**TORAH!**

FOR MEN AND BOYS OF ALL AGES

@MAIN SHUL  
**PARSHAS VAYIGASH**

December 22, 2023

7:30 – 9:00 PM

Stay as long or as short as you want

