



Chanukah



On Erev Shabbos Chanukah, some have the minhag of davening Mincha early in order to daven Mincha before lighting the Menorah. One should first light the Menorah, immediately followed by the Shabbos candles. Take care not to light the Menorah before *plag hamincha*, (about 1 hour before shkiah) and that the Menorah has enough oil to burn until half an hour after tzeis (about 1 hour and 45 minutes after *Licht Bentschen*.)

On Motzai Shabbos, there are differing minhagim regarding which should come first, Havdalah or lighting the Menorah. If one is away from home on Shabbos Chanukah, it might be preferable to light at his hosts on Motzai Shabbos before departing, especially if he will be returning home late. One should consult with his Rav.

One should dispose of the used wicks, cups, and oil in a respectful manner (i.e. placing them in a plastic bag before disposing of them). There are those who have the minhag to dispose of the wicks by burning them on the last day of Chanukah; others do so during *bi'ur chometz*.



Davening

Shabbos Shacharis: The full Hallel is recited. As there are three different leinings, three Sifrei Torah are taken out. Parshas Mikeitz is read from the first sefer, and is divided into 6 Aliyos instead of 7. The leining of Rosh Chodesh is read from the second Sefer as the 7th Aliya. The third Sefer Torah is used for the leining of Chanukah during Maftir.

Shabbos Mussaf and Mincha: *Av Harachamim* is omitted, and *Ata Yatzarta* is said, *ulchapas pasha* is added. *Borchi Nafshi* is added at the end of davening; many congregations say *Mizmor Shir*

(Psalm 30) as well. *Tzidkas'cha* is omitted at Mincha.

Sunday: The full Hallel is said. Kerias Hatorah includes two Sifrei Torah. We lein 3 Aliyos of Rosh Chodesh from the first sefer, followed by the reading of Chanukah from the second sefer. The Mussaf of Rosh Chodesh is said and *ulchapas pasha* is added. Many congregations say *Mizmor Shir* as well.

Rosh Chodesh



Rosh Chodesh Teves is this Shabbos and Sunday. Remember to add *Ya'aleh V'Yavo* and *V'al Hanisim* in Birchas Hamazon and Shemoneh Esrei.



Reminders

The first opportunity for Kiddush Levanah is this Tuesday evening, December 11th. The final opportunity is Thursday, December 20th, or in case of necessity, Friday night, December 21st.

Daf Yomi: Erev Shabbos is Chullin 10.

Make sure to call your parents, in-laws, grandparents, and Rabbi to wish them a good Shabbos and a *Freilichin* Chanukah. If you didn't speak to your kids today, make sure to do the same!

Next on the Calendar



The fast of *Asara B'Teves* is on Tuesday, December 18th.



Parshah in a Paragraph

Pharaoh's dreams • *Sar Hamashkim* refers Yosef to Pharaoh • Yosef interprets Pharaoh's dreams and predicts 7 years of plenty and 7 years of hunger • Yosef is

appointed over Mitzrayim • Yosef marries Osnas • the births of Menashe and Efraim • The famine spreads • Yaakov sends the brother's to Egypt • Yosef accuses the brothers of espionage • Yosef commands them to bring Binyamin • Yosef has their payments returned to their sack's; the brothers fear this is a ploy • Yaakov is hesitant to send Binyamin • The famine worsens • Shimon accepts responsibility for Binyamin • The brothers set out with gifts and the returned monies • Yosef is overwhelmed upon seeing Binyamin • The brothers are treated royally and sent home with abundance • Binyamin is framed for stealing the goblet •

For the Shabbos Table



"Asher yimatzei ito y'hiyeh li aved, v'atem t'hiyu niki'im"

"The one with whom it is found shall be a slave to me, but the rest of you shall be exonerated" (Bereishis 44:10)

When Binyamin and the Shevatim were confronted for the alleged theft of the goblet, Rashi explains that the Egyptians told the Shevatim that all of the brothers were liable for the theft. Despite this, they pledged to only prosecute the perpetrator and not the rest of the brothers. Although they were one group, the rest of the Shevatim had no part or even knowledge of this alleged theft. If so, why should they all be punished?

Rav Moshe Feinstein zt"l explains that the acts of an individual reflect the standards of his peers. If something is considered an abominable act by societal norms, then nobody would dare stoop so low. Thus, the Egyptians had a complaint against all the brothers, for had theft been considered completely unacceptable amongst the brothers, none of them would have committed the crime. Conversely, every positive action we take and every noble standard we set has a profound impact not just on ourselves, but on our families, neighborhoods, and society at large.

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