

Shabbos, Rosh Chodesh, Chanukah, Parshas Mikeitz 5786

FRIDAY NIGHT, DECEMBER 19

- » Mincha/Kabalas Shabbos/Maariv 5:05 PM followed by dinner in shul for those who pre-registered. A tremendous thank you to Dovid Teitelbaum for the tremendous effort he made on behalf of the shul preparing tonight's dinner.
- » Candles 5:05 PM
- » Sunset 5:23 PM

SHABBOS DAY, DECEMBER 20

- » **Shacharis followed by Kiddush 8:00 AM**
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush
- » **Chassidus in the Parsha** with Rabbi Yaakov Rich in shul 4:00-4:45 PM
- » Women & Children S"S at Rich Home 5:00 - 6:15 PM
- » Mincha 4:55 PM
- » Sunset 5:24 PM
- » Maariv 6:06 PM
- » Shabbos Ends (50 min) 6:14 PM
- » Rabbeinu Tam (72 min) 6:36 PM

A WISE MAN WOULD SAY: "IF PERSONAL HAPPINESS IS SO IMPORTANT, WHY DO MOST CHOOSE TO LET SOMEONE ELSE TAKE CARE OF IT?"

REFUAH SHELAIMA

Men

- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

Women

- » Layah Leilech bas Shulamis (Friend of Shira Martin)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)

KIDDUSH SPONSORSHIP

- » Kiddush sponsored by Bentzion and Chen Glixman in honor of CTC.

CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Dec 21, 2025)

- » Gemara Zevachim, Mon - Fri, 6:00-6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 -1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Shemone Perakim 7:30 PM
- » Maariv 8:00 PM
- » Mishnayos Shabbos (Sun-Thur) 8:15 PM

TIDBITS

Parshas Miketz • Shabbos Chanukah • December 20th • Rosh Chodesh Teves 5786

On Erev Shabbos Chanukah, many daven Minchah early so that Minchah will precede the lighting of the Menorah (to avoid the appearance of a tartei d'sasrei - an inherent contradiction - of lighting Shabbos' Chanukah lights and then davening Friday's Minchah). Menorah lighting may not occur before plag hamincha (approximately 1 hour before shekiah), and should be performed just before lighting Shabbos candles. The Menorah should contain enough oil to burn at least until a half hour after tzeis hakochavim (approximately 1 hour and 45 minutes after Candle Lighting; note that many shorter 'colored candles' do not meet this criterion).

Rosh Chodesh Teves is Shabbos and Sunday, December 20th-21st. On Shabbos morning following [full] Hallel, three Sifrei Torah are taken out. Parshas Miketz is leined in six Aliyos (with shishi continuing until the end of the Parasha). The keriah for Shabbos Rosh Chodesh (beginning with the mussaf of Shabbos - Bamidbar 28:9-15) is leined from the second Sefer as the seventh aliyah. The keriah for the 6th day of Chanukah (Bamidbar 7:42-47) is leined as maftir from the third Sefer Torah. The haftarah of Chanukah follows. Av Harachamim is omitted. Ata Yatzarta is said in Mussaf Shemoneh Esrei. Borchi Nafshi is added at the end of davening (some add Psalm 30 as well). Tzidkas'cha is omitted at Mincha.

On Motzaei Shabbos, one should return home without delay and light as soon as possible. The Shulchan Aruch notes that there is good reason to first make Havdalah, followed by Menorah lighting, or to first light one's Menorah, followed by Havdalah. If one is away for Shabbos Chanukah, it may be preferable to light Menorah at his host on Motzaei Shabbos (and preferably eat a small meal there as well) before departing, especially if one will be returning home late. Consult your Rav.

On Sunday, the second day of Rosh Chodesh Teves, the full Hallel is recited. Kierias Hatorah includes two Sifrei Torah. From the first sefer, the keriah of Rosh Chodesh (Bamidbar 28:1-15) is leined in three aliyos (instead of four; the usual first two aliyos are combined) from the first Sefer, followed by one aliyah for the 7th day Chanukah (Bamidbar 7:48-53) from the second sefer Torah. Mussaf of Rosh Chodesh follows. Davening ends with Borchi Nafshi after the Shir shel Yom (some add Psalm 30 as well).

Tachanun and Lamenatzei'ach are omitted throughout Chanukah, as well as Kel Erech Apayim before Kierias Hatorah, and the Yehi Ratzons that follow. Fasting and hespedim are generally prohibited. Al Hanisim is said in Shemoneh Esrei and Bircas Hamazon. The omission of Al Hanisim does not need to be corrected. However, if one remembers before completing Bircas Hamazon he may recite the compensatory Harachaman at the end of Bircas Hamazon, followed by Bimeい Mattisyahu. Similarly in Shemoneh Esrei, one

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can add this compensatory Harachaman at the end of Eloki Netzor, followed by Bimei Mattisyahu.

After Chanukah, used wicks, cups and oil should be disposed of in a respectful manner (e.g. by placing them in a plastic bag before disposing of them). Some have the minhag to burn them on the last day of Chanukah; others do so during Bi'ur Chametz before Pesach.

The first opportunity for Kiddush Levana (USA) is at 7:01 PM EST on Monday night, December 22nd. The final opportunity (in case of necessity) is Friday night, January 2nd.

During Chanukah, there is a praiseworthy minhag of giving gifts to the melamdim of one's children (R' C. Palaggi zt"l). This sets an example of hakaras hatov for your child and displays the importance of their chinuch. A gift accompanied by warm words of thanks is a tremendous source of chizuk for our Rebbeim and teachers.

There is no Yom Kippur Katan for Chodesh Teves due to Chanukah.

Shabbos (Rosh Chodesh) Chanukah is this Shabbos Parshas Miketz, December 20th.

The fast day of Asara B'Teves is on Tuesday, December 30th.

Miketz: Pharaoh's dreams • The Sar Hamashkim refers Pharaoh to Yosef • Yosef interprets Pharaoh's dreams as predicting 7 years each of plenty and hunger • Yosef is appointed viceroy over Mitzrayim • Yosef marries Osnas • Menashe and Efraim are born • The famine begins • Yaakov sends the brothers to Mitzrayim for food • Yosef accuses the brothers of spying • After jailing Shimon, Yosef commands them to bring Binyamin • Yosef has their monies returned to their sacks; the brothers fear this is a ploy to harm them • Yaakov resists sending Binyamin • The famine worsens • Yehudah 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 abundant provisions • Binyamin is framed as stealing the royal goblet and the Shevatim are returned to Mitzrayim.

The keriah for Rosh Chodesh pertains to the korbanos brought on Rosh Chodesh. The keriah of Chanukah corresponds to the Korbanos Ha'nesiim and the corresponding day of the Chanukas Hamizbeach.

Haftarah: The haftarah of Chanukah (Zechariah 2:14-4:7) is leined. The haftarah discusses the Chanukas HaMenorah during the Second Beis Ha-mikdash.

Parshas Miketz: 146 Pesukim • No Mitzvos listed

"You placed the mighty in the hand of the weak, the many in the hand of the few, the impure in the hand of the pure" (Al HaNissim - Chanukah)

While we understand that, generally, the more powerful army and the

larger numbers of fighters would win the battle, righteousness and purity are not necessarily a weakness in battle. Why then do we recount which indicates that the pure defeating the impure is miraculous in nature?

Rav Yitzchak Feigelstock zt"l explains that aside from being far outnumbered by the nations of the world, Klal Yisrael faced another seemingly insurmountable problem in that essentially the art of war belongs to the nations of Eisav (see Bereishis 49:5 with Rashi). When Klal Yisrael engaged in war, such as in the time of Yehoshua at the City of Ai, they were eventually victorious only through miraculous means which came about when the battle was fought according to the dictates of Hashem and with complete emunah and bitachon in Him. Am Yisrael does not have the means to succeed when they employ standard strategies. It is only when the battle is 'fought' with the proper spiritual structure that we can defeat our enemies. Therefore, we thank Hashem for enabling our victories by giving us the spiritual means and ability to supernaturally conquer our enemies.