

BAIS TORAH BULLETIN

פרשת מקץ
הדלקת נרות 4:19
Shabbos Chanukah

December 30, 2016

א' טבת תשע"ז

ערב שבת פרשת מקץ

Mincha 1	3:00
Candle lighting	4:19
Mincha	4:15
Shkiah	4:37

שבת פרשת מקץ

Hashkama	7:30
Daf Yomi	8:00
Shacharis	8:45
Sof Zman K"Sh	9:40
Halacha Shiur	3:20
Mincha	4:05
Shkiah	4:37
Maariv	5:20

Weekday Schedule:

Week of 1/1-1/6

Shacharis

Sun, Monday	7:45
Tues, Weds, Fri	6:30, 7:45
Thurs	6:20, 7:45

MINCHA-MAARIV

Sun-Thurs	4:30 PM
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SECOND MAARIV

Tues-Thurs	7:30 PM
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NEXT WEEK

שבת פרשת ויגש

Candle lighting	4:25
Mincha	4:35
Shkiah	4:43

WHAT'S NEW

This week's Kiddush is sponsored by those celebrating a a Birthday or Anniversary in December and January. Thank you to all the sponsors, mazal tov to the celebrants! The list is attached..

סעודה שלישית is co-sponsored by Diane Schmeltz commemorating the yartzheit of her husband , and by Jack Gross commemorating the yartzheit of his mother, Bracha bas R' Moshe Yitzchok.

There is no Bnos this Shabbos.

Avos Ubanim this Motzaei Shabbos! Learning! Pizza! Prizes! Learning begins at **7:15 PM. This week is sponsored by Rabbi Yisroel and Mrs. Amy Gottlieb.** Sponsorships are available for \$50 per week. Please contact Mrs. Amy Gottlieb via phone 357-3913 or email: mrsagottlieb@gmail.com or **Aviva in the shul office.**

Join us for Rabbi Gottlieb's Navi shiur, Wednesday nights, at 8:00 pm.

The TCN shiurim are at Bais Torah **Thursday nights: Rabbi Mansour's** shiur is at 7:45 PM, and **Rabbi Frand's** shiur is at 9PM. **Motzaie Shabbos: Rabbi Reisman's** shiur is at 7:30PM.

MAZAL TOV

Yossi and Shelley Goldman on the engagement of their granddaughter Hadassah Tova , daughter of Chaim and Naomi Goldman to Akiva Bruk. Avromy and Renee Fein on the birth of a grandson born to their children Yehudah and Shoshana Fein. .

Shelly and Sheila Schneider who had a granddaughter Hodayah Yael born to their children Moshe and Arona Berow of Washington Heights.

NICHUM AVEILIM

Bernie Kushner on the petirah of his wife Doris.

Refuah Shelaimah

Katie Tannenbaum's grandson-

יהונתן משה בן דבורה טובה

Rosalie Kallner

שיינה רחל בת שרה הודל

Henry Shapiro-

חיים מאיר יהואל בן מלכה לאה

Bob Schore -

חיים ראובן בן הענדל יהודית

Larry Seligson בן אריה לייב

רבקה

Larry Seligson's son-

רפאל אפרים בן סימא פריעדל

Manny Mayerfeld

מנחם בן קילה

פנחס ליאן בן ריזל

Ruth Malinowitz

רבקה בת פריידא

Andy Yurowitz

אליהו זבי בן חנה

Allen Nussbaum אשר בן קילה

Shira Steinberg שירה רות בת שרה

Rechy Ortner's cousin

רחל ביילא בת גיטל

Goldress grandson

אילן רפאל בן טובה רבקה

Jennifer Herrman's mother

שרה צירלא בת ידיל

BIKUR CHOLIM-

Please Call Before Visiting

Rosalie Kallner

Fountainview 356-2506

Tova Eizik 356-7981

Bob Schore 356-2512

Rebecca Tilson 369-9789

Hilde Zauderer 357 2556

SHIURIM

Women's Tehilim, l'zcher nishmas Feigel bas Menachem Mendel, meets **Shabbos** after-noon 45 minutes before the Halacha shiur

Sunday:

6:25 AM Daf Yomi

Rabbi Avromy Fein

8:30 AM Gemara Mischeches

Pesachim

Rabbi Yisroel Gottlieb

Mon-Friday

5:25 AM Daf Yomi I

Rabbi Avromy Fein

7:00 AM Daf Yomi II

Rabbi Yisroel Gottlieb

8:25 AM Chumash Shiur

Rabbi Yosef Fischer

9:45 AM Gemara Shiur

Rabbi Leibel Reznick

Wednesday

8:00 PM Navi Shiur

Rabbi Yisroel Gottlieb

Thursday

8:00 The Sandra Thurm Women's Mishna Class

Dr. Deborah Raice Fox

Parashas Miketz – Yoseph as “Mishneh Le-Melech”

“Parashas Miketz traces the meteoric rise of Yoseph to great power in Egypt, due to his G-d given gift of dream-interpretation, and his initial confrontation with his brothers, after many years of separation. One night, Pharaoh dreams two disturbing dreams right after the other. The theme of both dreams was seven large and healthy creatures, such as cows or ears of grain, being consumed by seven scrawny and unhealthy-looking creatures. Pharaoh searched frantically for an interpretation. He called in the magicians and all the wise men, psychologists and psychotherapists, all experts in dream-interpretation, but none could produce an explanation that satisfied the Pharaoh.

Then the “Sar-HaMashkin,” Pharaoh’s butler, spoke up, recalling, since it was in his interest to do so, his imprisonment with the “Sar Ha-Ophim,” the Pharaoh’s chief baker. The two dreamt one night, and could not understand the meaning of their dreams. They were depressed the following morning. Yoseph, who was also a prisoner, asked what was bothering them. They told him; he interpreted their dreams correctly, and he might be able to help the Pharaoh. In short, Pharaoh told Yoseph his dreams, Yoseph interpreted them in terms of seven years of plenty followed by seven years of famine, and made a number of insightful suggestions regarding how to deal with those years in the interest of Egypt. The interpretation had the ring of truth, to Pharaoh and his servants. Pharaoh said to them, “*Could we find another like him – a man in whom is the spirit of G-d?*” (Bereshis 41:37-38) Pharaoh, deeply impressed, rewarded Yoseph by making him “Mishneh Le-Melech,” viceroy to the King, and put him in charge of administering the Egyptian economy during the coming years of crisis. The famine spread widely, reaching the Land of Canaan. Yaakov said to his sons, “...go down there and purchase for us from there, that we may live and not die.” (Bereshis 42:2)

The stage was set for the confrontation between Yoseph and his brothers. Scripture writes, “*Yoseph was the viceroy over the land; he was the provider to all the people of the land. Yoseph’s brothers came and they bowed to him, faces to the ground.*” (Bereshis 42:6) And now we come to a very peculiar verse, “*Yoseph recognized his brothers, but they did not recognize him.*” (Bereshis 42:8) How could they not recognize their brother? Rashi suggests, based on a Midrash, that the reason is, that when they last saw Yoseph, he didn’t have a beard, but now, he had one. To my mind, this is a very unlikely explanation. A beard does not obscure the basic look of a face. Besides, Yoseph closely resembled Yaakov. He was also known to be a Hebrew, a former slave who had been in prison, but had risen to power because of his ability to interpret dreams. His voice had not changed. Later, he would seat them according to their age. How many clues did they need in order to know his identity?

I think the most likely explanation is that HaShem kept them “in the dark” in order for Yoseph to proceed with his testing of the brothers, and to give him an opportunity to observe their behavior when confronted with a similar situation in connection with Binyamin as they had faced, and failed the test, by sinning with respect to himself. He wanted to see if they would come to the aid of Binyamin, another son of Rachel, who was also a ‘ben Zekunim” to their father. This is the Rambam’s definition of complete Teshuvah, as measured by the former sinner’s reaction when confronted with similar circumstances with respect to which he had failed initially.

We will see in Parashas Vayigash that the brothers, represented by Yehudah, did indeed do Teshuvah, for Yehudah had said to his father, “*I will personally guarantee him; of my own hand, you may demand him. If I do not bring him back to you, and stand him up before you, then I will have sinned against you for all time.*” (Bereshis 43:9) “*Now, therefore, please let your servant remain instead of the youth, as a servant to my lord, and let the youth go up with his brothers.*” (Bereshis 44:33) When Yoseph will witness this self-sacrificing behavior of Yehudah, his resistance will melt, and he will reveal his identity to his brothers.”

Lilluy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, Daytime emergency 362-8362

rabbigottlieb@gmail.com

President Jack Gross 659-6590 Jack2act@gmail.com

Treasurer Michael Kronenberg 845 368 1064 mkron1950@gmail.com

Facilities Yis Helprin 746-8065

Shul Secretary Aviva Schmutter 352-1343 baistorah@gmail.com M-TH 9:00-

3:00, To receive e-mail updates, write to baistorah@gmail.com

Simcha Room Reservations/Kiddushim Jack Gross 659-6590

Aviva Schmutter, 352-1343

Jack Gross 659-6590

Shalosh Seudas Reservations Jack Gross 659-6590

Bikur Cholim Sharon Kronenberg 368-1064 Sandy Lieder, 352-0122

Eiruv 362-4302 Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Jonathan Rosenstock 369-6349

Sisterhood Liaison Hinda Kimmel 357-9571 Miriam Frankel 356-8558

Lost and Found Michael Loebenstein, 425-8895