קהל
זכרון נתן צבי
ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, *Rav* • Shua Schick, Chaim Dovid Kasirer *Gabbaim*

שבת קודש פרשת מקץ

זמנים לשבת

4:14pm (40 mins before שקיעה)		הדלקת נרות
4:24pm (25 mins after הדל"נ)		מנחה וקבלת שבת
5:09pm		מעריב
8:05am		שחרית
8:35am		שוכן עד
8:54am		סוף זמן קריאת שמע
3:44pm		מנחה
5:14pm (35 mins after שקיעה)		מעריב
5:51pm (72 mins after שקיעה)		רבינו תם

זמנים לימות השבוע

7:30am	שחרית
10:00pm	מעריב

זמנים לימי חנוכה

7:20am	שחרית

שיעורים

R' Yitzchak Bloy will be speaking Friday night between מעריב and קבלת שבת. מעריב will be pushed off 5 minutes.

The Rav שליט"א will be giving a Hilchos Shabbos shiur during the kiddush following davening.

The Rav שליט"א will be giving a short emunah and bitachon shiur following mincha.

שבת שלום
וחנוכה שמח!

RAV'S HOURS

The Rav can be reached from

9:00-9:30 in the beis hora'ah, on Rechov Shmaya behind Arzei Habira

1:00-3:00 and on Fridays after 1, at his home, 6 Mevo Timna, apt 8

Shailos can be left in the Rav's mailbox or electric box outside his apartment, along with a phone number or email address.

Rav Contact information:
Cell (054)840-4152
Email rav@zntshul.org

A SUPERFICIAL LIGHT

By R' Yochanan Zweig

During the festival of Chanukah we insert into the Shemoneh Esrai a special declaration of thanks to Hashem. The main emphasis of this prayer, the "al hanisim", is the expression of gratitude for the Maccabees' miraculous military victory over their Syrian-Greek foes.

Careful analysis of the text of the prayer reveals phrases which require further elaboration. The text states "You in Your great mercy stood up for them in their time of distress. You took up their grievance, judged their claim and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, the wanton into the hands of those who study Your Torah…" The miracle of delivering the strong into the hands of the weak and the many into the hands of the few is self-evident. What is the miracle regarding delivering the impure into the hands of the pure, the wicked into the hands of the righteous and the wanton into the hands of those who study Torah?

In Tehillim there is a verse that states "Tashes choshech vihi layla bo tirmos kol chayso ya'ar" – "You make darkness and it is night in which every forest beast stirs".[1] The Talmud explains that "the forest beast" referred to in the verse alludes to the forces of evil in this world. Hashem allows forces of evil to maintain a stronghold in the world during a time of darkness, i.e. a time devoid of spirituality.[2] During such a time, the scale of good and evil is tipped overwhelmingly in favor of evil.

In the description of Creation, the verse relates that the earth was "tohu vavohu" – astonishingly empty, "vechoshech al pnei tehom" – with darkness upon the surface of the deep.[3] The Midrash comments that the Torah is alluding to the four exiles to which Bnei Yisroel were subjected; "tohu" refers to the exile in Bavel, "vohu" refers to the exile in Madai, "choshech" refers to the exile in Yavan (Greece) and "tehom" refers to the exile Edom.[4] The Greeks, who illuminated the world with new sciences and philosophies, are characterized as "choshech" – "darkness", for all of their advancements were bereft of spirituality and were used in an attempt to eradicate the last vestiges of spirituality from Bnei Yisroel.

It was at this time of darkness that the forces of evil and those who represent them were at their strongest. Therefore, we express our gratitude for the miracle that the pure and righteous were able overcome the representatives of evil, the impure and wicked, who were imbued with the overwhelming strength that should have made their defeat an impossibility. It is only due to the grace of Hashem that those who should have been vanquished were able to rise up and prevail. reprinted from Torah .org