



Congregation Beth Israel
 10 Dexter Street
 Malden, Ma 02148
 781-322-5686
www.BethIsraelMalden.org

Schedule for Parshat Vayigash

Friday, December 14

Shacharit	6:50 am
Mincha	3:50 pm
Candle Lighting	3:53 pm

Saturday, December 15

Shacharit at Salem Towers	7:45 am
Shacharit	8:45 am

Kiddush following services

Latest Time for Kriat Shema	9:22 am
Mincha	3:35 pm
Ma'ariv	4:50 pm
Shabbat Ends	5:02 pm

Schedule for the Week of December 16 - 21

	Shacharit	Mincha	Ma'ariv
Sunday	8:00 am	3:55 pm	4:25 pm
Monday	6:40 am	3:55 pm	4:25 pm
Tuesday	6:50 am	3:55 pm	4:25 pm
Wednesday	6:50 am	3:55 pm	4:25 pm
Thursday	6:40 am	3:55 pm	4:25 pm
Friday	6:50 am	3:50 pm	<i>following Mincha/Kabbalat Shabbat</i>

Invest in Your Future... Move to Malden

Do you...

Rent and want to own?

Own but with difficulty?

Just want more for your money?

If you live in Malden, the answers are probably "No" (except for that last one). However, if you don't live in Malden, then you need to attend this presentation! ***If you know someone who doesn't live in Malden, do them a favor; tell them about this presentation!***

You'll learn how you can...

- **save thousands each year** with Beth Israel's Jewish Day School and Camp tuition subsidy program.
- **stop tossing away your money into a rental** and buy your own home using Beth Israel's low-interest down payment Home Buyer's Incentive program
- PLUS- compare housing costs & taxes between six local Jewish Communities.

Tuesday, December 18, 2007, 7:30 pm

Boston University Hillel, 4th Floor, 213 Bay State Road, Boston

An Information Session presented by Matthew Garland, Executive Director of Congregation Beth Israel, Malden, Massachusetts.

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Shabbat Sponsorship

This week's se'udah shlishit is sponsored by Harold & Shoshana Zazula & Family, in honor of the yahrzeit of Shoshana's maternal grandmother Deborah S. Kandler.

SPONSORSHIPS

Want to celebrate an occasion, honor a friend, or remember a loved one? Sponsorships are available at all different levels. Make a donation to show someone you care!

Minimum suggested donations are as follows:

Breakfast -----	\$5.00
One-Line Greeting -----	\$10.00
Weekly Bulletin ad -----	\$25.00
Newsletter ad -----	\$36.00
Se'udah Sh'lishit -----	\$36.00
Kiddush -----	\$50.00
Sefer -----	\$50.00
Luncheon (Shabbat Chazak) ----	\$100.00

UPCOMING EVENTS

- Torah Ethics Class Monday, 12/17, 9:30 am at Salem Towers
- Information Session (see left column) Tuesday, 12/18, 7:30 pm at the BU Hillel, 213 Bay State Road, 4th floor
- Weekly Parsha Class Thursday, 12/20 after Ma'ariv

The Rabbi's class is available on our website, www.BethIsraelMalden.org

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Written Miracles

Insights into Parshat Vayigash from the Ramban, by Rav Reuven Ungar of Sha'alvim.

Rashi records the Midrash of the Sages that Yocheved was born upon the entrance of the tribes to Egypt (Genesis 46:15, Tractate Bava Batra 123a/b). The Ibn Ezra takes issue with this Midrash. If this is so, Yocheved would have been 130 years old when she gave birth to Moshe Rabeinu! Why did the Torah not mention such a miracle? The Torah recorded that Sarah gave birth at the age of 90; certainly this miracle is worthy of mention.

The Ramban defends the view of Chazal, beginning with an attack on the logic of the Ibn Ezra. If Levi (the father of Yocheved) gave birth to Yocheved in close proximity to his descent to Egypt then Yocheved indeed was 130 years old when she gave birth to Moshe (we spent 210 years in Egypt and Moshe was 80 years old at the time of the exodus). If Levi (who was 44 years old when he descended to Egypt according to the Ramban, 43 years old according to the Gra) fathered Yocheved many years later, then there was a double miracle- that such an elderly gentleman fathered a child (similar to the miracle of Avraham Avinu fathering Yitzchak Avinu), with Yocheved still being designated as an elderly woman who gave birth (for example, if Yocheved was born 57 years subsequent to the entrance to Egypt, Levi fathered her at the age of 100, and she gave birth to Moshe at the age of 73). Thus the question of the Ibn Ezra returns as a boomerang- why did the Written Torah omit mentioning this miracle?

Rather, the following principle must be realized. The foundation of the Torah is predicated upon miracles. There is no rational reason why harm should occur to an individual who sins, or for the heavens to refrain from rain for working The Land of Israel during the seventh year (shmita). The success of the righteous and the answering of our prayers transcend the natural order. It is truly miraculous that Hashem rewards and punishes the community and the individual in this physical world.

However, this is normally facilitated without violating the laws of nature. Hashem (miraculously) metes out reward and punishment within the natural framework. Such occurrences do not warrant special mention in the Torah. Exclusively miracles that have been previously predicted by a prophet, or that occur with an angel as the agent of Hashem are mentioned in the Written Torah.

Conception and giving birth at advanced ages are not miraculous per se. What was remarkable with Avraham and Sarah was the fact that they were not able to conceive when they were young, and that Sarah had reached menopause. For them to conceive later on was miraculous. Because the prophet predicted this overt miracle, it was recorded in the Written Torah.

However, Yocheved retained her youthful disposition into her advanced years. Hashem desired for the redemption to occur via Moshe and Aharon; thus he delayed their births until the proper time. Because this transpired in a natural framework, it is not explicitly recorded in the Written Torah.