



Kiddush this Shabbos is sponsored by Dov and Yael Gottlieb in haKores haTov to the community as they bid farewell and by Dovid and Dani Well in honor of their baby daughter Hadas Ahava.

Chevra Mishnavos

The Chevra Mishnavos has started learning Seder Kodshim. Please sign-up by putting your name on the sign-up sheet on the bulletin board or speak with Moshe Eisenberg.

Mazel Tov to...

...Michael and Raquel May on the birth of Nechama Chaya.

Tzeischem L'shalom

Tzeischem L'shalom to Dov and Yael Gottlieb, as they leave Bala Cynwyd for Passaic, NJ. You will be missed!

The Tisha B'av Event

The Annual Chofetz Chaim Heritage Foundation Tisha B'av video is scheduled to be shown at the Philadelphia Community Kollel. There will be two showings of the adult program and one showing of an all new children's program. More details to come.

Young Israel of the Main Line
Weekly Update

273 Montgomery Ave.
(610) 667-3255
Stan Sved, President



Bala Cynwyd, PA 19004
www.yiml.org
Rabbi Avraham Steinberg

July 21-28, 2006

Parshas Matos-Masei

פרשת מטות-מסעי

Shabbos Davening Times

Earliest Candle lighting:	6:54 p.m.
Candle lighting:	8:07 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:29 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos followed by Shalosh Seudos:	7:55 p.m.
Maariv:	9:10 p.m.

Weekday Davening Times

Shacharis -Sunday:	8:00 a.m.
Shacharis- Mon, Thurs:	6:40 a.m.
Shacharis- Wed (Rosh Chodesh Av-Begins 9 Days):	6:30 a.m.
Shacharis- Tues, Fri:	6:50 a.m.
Mincha /Maariv- Sun-Thurs:	8:10 p.m.

We would like to thank everyone who participated both in person and at home in the tefilla and learning gathering on behalf of our brethren in Eretz Yisroel this past Wednesday night. We ask everyone to continue to daven on behalf of our brethren in Eretz Yisroel.

R' Steinberg Info:

Home: 610-664-3796

E-mail: rabbi@yiml.org

Stan Sved, President Info:

Home: 610-660-5002



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	
Shabbos	45 minutes before Mincha	Gemara Sukka	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	Halachic Issues in Pregnancy and Delivery
Sunday Morning	After Davening	Sefer Hachinuch	Josh Weinberger	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Shaarei Teshuva	Rabbi Steinberg	
Monday	9:45 a.m.	Women's Tehillim Group		At the Eisenberg home
Wednesday	8:30 p.m.	Practical Halacha Shiur for Women	Rabbi Steinberg	
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	CANCELLED

*All shiurim are at YIML unless specified.

Kinder and Gentler Killers

By Rabbi Mordechai Kamenetzky

This week we read about the cities of refuge. A man who kills someone accidentally is exiled to an Ir Miklat, a city of refuge. In addition to killers, a very distinguished group of people, the Levites, lived in those cities. Their job was something similar to today's Rabbis. They traveled throughout Israel, teaching and preaching. The Levites would return to their homes and neighbors, people who killed through carelessness, who were convianslaughter of sorts. They played an integral role in the killer's rehabilitation.

The sentence imposed on the killers was also very unique. It was not defined by time, but rather by circumstance. The killers would go free only when the Kohen Gadol (High Priest) would die. The Talmud in Makos tells us that the Kohen Gadol's family members were quite worried. They were not concerned that there would be an assassination plot against the Kohen Gadol's life. They were worried that the convicts would pray that the Kohen Gadol would die before his due time, thus releasing them early. In order to dissuade them, the mother of the Kohen Gadol would distribute food and clothing to the inmates to deter them from praying that her son die.

It is hard to understand. Are there no loved ones waiting for these outcasts with food and clothing to be offered upon release? Were the Kohen Gadol's mom's cookies worth exile in the city of refuge? How did these gifts work as bribes?

Continued on facing page

Reb Aryeh Levine took it upon himself to visit Jewish inmates, mostly members of the Irgun, held under British rule prior to Israel's statehood. He became like a father to those prisoners, bringing them food, clothes and love. For years, despite sweltering heat and frigid rains, he never missed a Shabbos visit, save one.

Once, in the midst of a Shabbos service, a very excited messenger called him out of the prison. Reb Aryeh's daughter had become paralyzed and the doctors were helpless. He was needed for support at home, immediately. After the Shabbos, an Arab messenger was sent by the concerned inmates to inquire what tragedy interrupted the weekly visit.

The next Shabbos, despite the enduring tragedy at home, the Rabbi went to the prison as usual. Normally during the Torah reading, prisoners would pledge a few coins to charity. This week the donations were far different.

"I will give up a week of my life for the sake of Reb Aryeh's daughter," the first convict pledged. Another prisoner announced that he would give a month from his. Each one called to the Torah upped the previous pledge until the last prisoner cried out, "what is our life compared to Reb Aryeh's anguish? I will give all my remaining days for the sake of the Rabbi's daughter."

At this unbelievable display of love and affection, Reb Aryeh broke down and wept.

Miraculous as it may sound, that Saturday night Reb Aryeh's daughter began to move and within days was fully recovered.

The cities of refuge were not jails, nor were they mere detention camps. They were environments in which reckless people became aware that careless actions have serious ramifications. They were constantly under the influence of their neighbors, the Levites. They would observe them pray, learn, and teach others. They would see the epitome of awareness and care for fellow beings.

The mission of the Kohen Gadol's mother was not just to distribute food. It was to develop a bond with those people whose carelessness spurred a death. They saw the love a parent had for her son as she subconsciously plead with the inmates to spare her child. They saw how a total stranger, despite her great esteem, would make sure that their needs in the city of refuge were cared for. They may have even thought of the loved one they killed and his family.

After developing an awareness of life, they would never be able to pray for the death of anyone, even if it meant their own freedom. In fact, they, like Reb Aryeh's prisoners, may have offered their years for the merit of the Kohen Gadol.

The Torah can not punish without teaching and rehabilitating. It infuses a love for life and spirituality into former careless killers. Its goal is to mold a new person whose attitudes will cause him to be kinder, gentler, and a lot more careful.

The story was adapted from A Tzadik in Our Time, by Simcha Raz, (c) 1976 Feldheim Publishers.