



Kiddush this week is co-sponsored by David and Sharyn Chase in appreciation for David receiving Chassan Beraishis and by Charlotte Waxman in honor of Milt's 90th birthday.

YIML Children's Chanukah Party

Thank you to Dini Steinberg and all those who helped make our Chanukah Chagigah such a joyful success. A special thank you to Rabbi Ari Silver for his delightful entertainment!

YIML Cookbook

YIML proudly presents our very own COOKBOOK. Sponsorships are still available at \$36, \$54, \$72 and \$180. Please contact Ilana Buchbinder (ijl927@aol.com) or Shani Daniel (shani314@yahoo.com).

Mazel Tov to...

... **Eli and Sarah Back** on the upcoming marriage of Ahuva Back and Moshe Weil. Mazel Tov also to the proud grandmother, Laya Back.
... **The Werrin Family** on the birth of a grandson in Eretz Yisrael
... **Milt Waxman** on his 90th birthday.

Lower Merion Community Women's Health and Learning Day

The Lower Merion Community Women's Health and Learning Day in memory of Dr. Rivka Ausubel Danzig z"l will take place on Sunday, January 7, 2007 at Lower Merion Synagogue from 9:00 a.m.-2:15 p.m. Leading medical professionals and religious educators will present topics pertaining to cancer, reproductive health concerns, Taharat Hamishpacha, and much more. The cost is \$25 in advance or \$36 at the door. Lunch is included. Babysitting will be available at \$5 per child. For more information, contact Judy Pomerantz at jpomerantz2@comcast.net or Kayla Warren at kaylakap@comcast.net. This event is for women only.

Pirchei of Philadelphia and B'nos of Bala Cynwyd

Pirchei of Philadelphia and B'nos of Bala Cynwyd will **NOT** meet this Shabbos.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: rabbi@yiml.org
Stan Sved, President Info: Home: 610-660-5002

Young Israel of the Main Line Weekly Update

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Stan Sved, President



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

December 22-29, 2006

Parshas Miketz

Chanuka

פרשת מקץ

Shabbos Chanuka II Davening Times

Candle lighting:	4:21 p.m.
Mincha - Friday:	4:20 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:40 a.m.
Mincha for Shabbos followed by Shalosh Seudos:	4:05 p.m.
Maariv:	5:25 p.m.

Weekday Davening Times

Shacharis- Sun, Mon:	8:00 a.m.
Mincha- Sun, Mon:	4:30 p.m.
Shacharis- Thursday:	6:40 a.m.
Shacharis- Tues, Wed, Fri:	6:50 a.m.
Maariv (Mon-Thurs):	7:45 p.m.

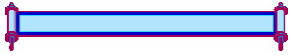
There will not be weekday Mincha until the Spring.

Next Shabbos Davening Times

Candle lighting:	4:25 p.m.
Mincha - Friday:	4:25 p.m.

Chevra Mishnayos

The Chevra Mishnayos siyum on Seder Zeraim will take place this Shabbos (Dec. 23), Parshas Miketz, at Shalosh Seudos between Mincha and Maariv. If you would like to sponsor the siyum, please contact Moshe Eisenberg.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	
Shabbos	Between Mincha and Maariv	Michtav me'Eliyahu	Rabbi Steinberg	CANCELLED
Shabbos	Between Mincha and Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	CANCELLED <u>For Chevra Mishnavos Sivum</u>
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Chovos Halevovos	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	8:00 p.m.	Gemora Kesuvos First Perek	Rabbi Steinberg	
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	Shiur for Women
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Vengeance vs. Conciliations

By Rabbi Berel Wein

Joseph's first dream comes to realization in this week's parsha. His brothers come down to Egypt and prostrate themselves before him. The dream of the sheaves of the brothers bowing to Joseph's sheaf is at last fulfilled. But strangely, Joseph does not feel himself satisfied. It is human nature that the expectation of the realization of events is always greater and more exciting than the fulfillment of the realization itself.

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No vacation or event that we plan for ourselves can live up to our imagination and expectation regarding it. And Joseph is further burdened by the enormity of what has transpired. He has the brothers, who sold him as a slave and were deaf to his shouts and tears and pleas for mercy, in his hands. But what is he to do with them now? And what of his beloved father, the old man, broken in grief, whom he has not seen or communicated with for twenty-two years? Are the brothers telling him the truth about his father's condition? And what about Benjamin, his younger brother? Is he like the other brothers in attitude and belief or is he different? Does he mourn for his lost brother Joseph or is he sanguine about his fate, as his ten older brothers seem to be? All of these questions plague Joseph at the moment of his seemingly great triumph when his brothers are in his power and abjectly bow before him. His triumph therefore seems somewhat hollow to him at that moment.

Joseph comes to the great realization that his ultimate triumph over his brothers lies not in punishing them - though he will certainly cause them great anguish on their road of repentance - but rather to eventually conciliate them. Vengeance is momentarily more satisfying than is conciliation. But in the long run, vengeance lies not in human hands. And it will only continue to widen the rift within Jacob's family. Joseph's greatness and heroism lies in the fact that he chose the road of healing and conciliation rather than that of punishment and vengeance. Joseph, out of all of the avot and the brothers is called tzadik - righteous and holy. This is certainly due to his behavior in escaping from the clutches of Potiphar's wife. But Joseph's righteousness and piety is exhibited not only in that incident. It is apparent in his treatment of his brothers after his dream of their bowing down to him has been realized. He will protect his brothers from the Pharaoh and the ravages of Egyptian society. He will support them physically, financially and spiritually for the rest of his life. He still weeps at the gulf of suspicion that yet exists between him and the brothers. Conciliation is a long and difficult road to traverse. But Joseph realizes that it is the only hope for his family's continuity and purpose.

In the rough and tumble of Jewish and Israeli politics, organizational life and competitive societal forces, the temptation for excluding others and even punishing them is very strong. But the lesson of Joseph should remain instructional to all of us today as well. A Jewish society that can cast away old hatreds and feuds and truly attempt to be conciliatory one to another will certainly be stronger and holier in purpose and action. In this respect, we should all profit from and attempt to emulate Joseph's wisdom and course of behavior.

Taken from torah.org