

# YOUNG ISRAEL OF THE MAIN LINE

## Weekly Update

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### Parshas Tetzaveh

### פרשת תצוה

י' אדר א' תשס"ח—16-15 February

#### Shabbos Davening Times

Earliest candle lighting:	4:29pm
Candle lighting:	5:18pm
Mincha - Friday:	5:20pm
Sof Zman Krias Shema:	9:34am
Shacharis:	8:45am
Mincha:	5:15pm
Maariv:	6:22pm

#### Weekday Davening Times

Shacharis Sunday:	8:00am
Mincha/Maariv Sunday:	5:25pm
Shacharis (Mon., Washington's Birthday):	<b>6:40am</b>
Shacharis (Tue., Wed., Fri.):	6:50am
Shacharis (Thu.):	6:40am
Maariv (Mon.-Thu.):	7:45pm

#### Next Shabbos Times

Candle lighting:	5:26pm
Mincha - Friday:	5:25pm

משנכנס אדר מרבין בשמחה!

## Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	T. Poe	ROTATES
Shabbos	8:15am	Parsha Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	C. Saiman	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Sunday	After Shacharis	Sefer Hachinuch	M. Buchbinder	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.-Fri.	15 min. before Shacharis	Chovos haLevovos	R. Steinberg	
Monday	9:00pm	Advanced Gemora: Makkos	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

\*All shiurim are at YIML unless specified.

### THIS SHABBOS

#### Kiddush:

Kiddush is community sponsored.

#### Siyum Mishnayos:

This week at Kiddush will be the Chevra Mishnayos Siyum on Seder Moed.

#### Chabura:

This week between Mincha and Maariv, the chabura will be given by Chaim Saiman: *Ani Hemehapech Becharaha: Tortious Interference with Contract?*

#### Bnos and Pirchei:

Both Bnos and Pirchei will IY"Y meet this week from 3:30am to 4:30am at LMS.

All submissions, suggestions, and sponsorships should be directed (by Wednesday evening) to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

## MAZEL TOV!

### **To Chaim & Andrea Diamond & Family...**

...on the engagement of their daughter Shira Gidding to Mr. Mordechai Walker of Riverdale, N.Y.

The Diamonds invite the Olam to a l'Chaim at their home, 44 Union Ave., Motzoei Shabbos from 7:30pm to 9:30pm.

### **To David & Cheryl Epstein & Family...**

...on the engagement of their daughter Chavi to Mr. Dovi Goldschmidt.

### **To Mrs. Suri Rabinovici...**

...on the engagement of her grand-daughter Chavi.

Please note that although Monday, February 18, is Washington's Birthday, Shacharis is still at its normal time (6:30am) and Maariv will be at the normal time of 7:45pm.

## ONGOING EVENTS

### **Chevra Mishnayos:**

The Chevra Mishnayos is now learning Seder Moed.

See the shul bulletin board to sign up.

### **Women's Tehillim Group:**

The Women's Tehillim Group meets Mondays at 9:45am at 345 Bala Ave.

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### **Are you on our e-mail list?**

To subscribe to the shul mailing list, send a message to [majordomo@chaseplanet.us](mailto:majordomo@chaseplanet.us) with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

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## D'VAR TORAH by Rabbi Berel Wein

The garments of the kohanim—the priests of Israel—occupy a great deal of space in this week's parsha. These garments were meant to bring “honor and glory” to those who donned them. But they were also meant to bring “honor and glory” to all of Israel. For when our religious leaders are objects of honor we, their followers and public supporters also share and bask in that glory.

The garments of the kohanim represent their sense of devotion and service to the God and people of Israel. This sense of devotion and holiness was supposed to cover the kohein at all times and to become part of his personality and worldview.

Rabbi Samson Raphael Hirsch points out that this was the message of the rabbis that stated that nothing was to be between the actual body of the kohein and the clothing that he wore. The garments of “honor and glory” were to become the very being, the skin if you will, of the kohein himself. Only if he constantly operated on the lofty plane of service and honor to God and Israel could he meet the challenge of being a kohein.

Clothes may or may not make the man but the sense of honor, duty and loyalty that the garments of the kohanim represented certainly defined the sense of greatness that was expected from him. Once having had the privilege of wearing those holy vestments, the kohein was bound forever to the concept of honor and glory that those garments represented and demanded.

Clothing plays a great role in current Jewish society. Certain sectors of our society identify their closeness to God and tradition in terms of the clothing that they wear. There is no doubt that clothing makes an impression upon those who see us and upon those who wear it. Research has shown that schools that have a dress uniform have an ability to deal with problems of student discipline more easily than the free and open schools of casual, whatever you like type of dress.

But there is a responsibility that comes with wearing special clothing. And that responsibility is to be people of “honor and glory”. The Talmud states almost ironically that he who wishes to sin should travel to a place where he is unknown and to wear “black clothing” so that his behavior will not reflect on the whole of Israel.

There are differing interpretations of what “black clothing” means in this context. But it is clear that it means a type of anonymous and casual clothing that will not reflect upon the Torah community and Judaism generally. One cannot wear the garments of “honor and glory” and behave in a fashion that contradicts those values. Wearing garments is something that should never be taken lightly. For with the garments come the responsibilities and challenges as well.

In the Second Temple when the anointing oil crafted by Moshe no longer existed, the rabbis stated that just donning the garments of the priesthood became the installation ceremony of the kohanim. I think that this is true in our world and time as well.

From: <http://www.rabbiwein.com/Weekly-Parsha/2008/02/233.html>