

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Vayigash

פרשת ויגש

January 2-3—ט"ט—טבת תשס"ט

Shabbos Davening Times

Earliest candle lighting:	3:48pm
Candle lighting:	4:29pm
Mincha - Friday:	4:30pm
Sof Zman Krias Shema:	9:44am
Shacharis:	8:45am
Mincha followed by Shalosh Seudos:	4:15pm
Maariv:	5:33pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Mincha/Maariv Sunday:	4:35pm
Shacharis (Mon., Thu.):	6:40am
Shacharis (Wed., Fri.):	6:50am
Maariv (Mon., Wed., Thu.):	7:45pm

Asarah b'Teves—Tuesday, January 6—טבת

Fast Begins:	6:11am
Shacharis:	6:30am
Mincha/Maariv:	4:20pm
Fast Ends:	5:35pm

Next Shabbos Times

Candle lighting:	4:35pm
Mincha - Friday:	4:35pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	R. Dr. Diamond	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	J. Weinberger	OFF WEEK
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Sefer Hamaspik L'Ovdei Hashem	R. Steinberg	
Tuesday	9:00pm	Choshen Mishpat	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush is sponsored by Dan & Michaela Perez to commemorate the yahrzeit of Dan's father, Yaakov ben Chaviv, ה'ע.

Seudah Shlishis is sponsored by Baruch & Elana Avis as a seudas hodaah expressing hakoras hatov for Baruch's safe delivery, ה'ב, from a recent dangerous experience.

Bnos and Pirchei:

Both Bnos and Pirchei will ה'א meet this week from 2:30pm to 3:30pm at LMS.

Eat More Chicken!

That somebody should go hungry at my Shabbos Table...

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

COMMUNITY NEWS

Torah Academy Early Childhood Open House

You are invited to attend an Open House on Thursday,
February 5th at Torah Academy!

Parent(s) and Child(ren) are invited to join our
3Y, 4Y and Kindergarten classes at 742 Argyle Road Wynnewood.
10:00am–10:45am Circle Time
10:45am–11:00am Meet the Menahel
and ECP Director!

You are also invited to attend an informational meeting about the
TA Early Childhood Program at the Meadvin family home on Tuesday,
February 10th at 8:00pm; 438 Levering Mill Rd., Merion Station.
Please RSVP to Kara Feldman, ECP Director by Friday, January 30th, at
kfeldman@torahacademyonline.org or (610) 642-7870.

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 Tehillim Group meets Mondays at **10:45am** at 8 Concord Circle.

Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

Are you on our e-mail list?

To subscribe to the shul mailing list, send a message to 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

As the story of Yosef and his brothers reaches its climax in this week's parsha it appears that the common thread throughout the incident is the question of accepting responsibility. Heaven demands responsibility from human beings. Irresponsible behavior is seen as sinful in Jewish life and values.

Yosef's irresponsible behavior in his dealings with his brothers when he was yet young, returns to dominate his life all of his years. Even after the reconciliation and forgiveness between the brothers and Yosef, the brothers still are wary of him as Rashi points out in next week's parsha of Vayechi. The results of irresponsible behavior and speech always haunt us to the end.

The brothers' irresponsible behavior in selling Yosef into slavery remains an issue not only for them but for all of Israel even millennia later. The paytan of the liturgy of the ten martyrs of Israel in Roman times recited on Yom Kippur in the Ashkenazic rite cites the sale of Yosef by his brothers as justification for their executions. As far fetched as that reasoning may sound it strikes a chord in Jewish memory and Torah values. The rule in Halacha regarding all matters of torts and damages is that a person is always and permanently responsible for the results of one's actions, behavior and negligence.

There is never any legal or moral way to escape responsibility. The definition in Judaism of being a mature and good person is that one is a responsible person. Responsibility entails commitment, loyalty, sensitivity and deep understanding of surrounding circumstances and challenges. It is therefore a virtue not easily attained and requires constant attention.

The hero who emerges from the narrative in the parsha is Yehuda. He now takes responsibility for not only Binyamin and his return to his father but indirectly for the selling of Yosef into slavery as well. "I am the guarantor of Binyamin's safety," he tells his father and when the moment of crisis and payment arrives he lives up to his responsibility.

It is this sense of responsibility that is recognized by Yaakov when he entrusts the monarchy and leadership of the Jewish people into the hands of Yehuda and his tribe and descendants. The first requirement of leadership is accepting responsibility for one's actions, policies and words. Wisdom, tact, political skills are all necessary ingredients for successful leadership. But, without the overriding characteristic of personal responsibility, all of the above ingredients will not suffice to create positive leadership.

Yehuda explains to Yosef why he, out of all of the brothers, is stepping forth on behalf of the defense of Binyamin. "I am his guarantor," he tells Yosef. "I pledged myself to safeguard his welfare and return him to his father. I am the responsible party." Only when one develops such a sense of responsibility is one entitled to aspire to roles of command and leadership.

In truth, we all occupy such roles in our families, communities, institutions and societies. We cannot avoid the challenge of always being responsible people, answerable to others and to our Creator. That is the essence of one of the great values of Judaism and Jewish life.

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