

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Vayeshev

פרשת וישב

כ' כסלו תשע"א—November 26–27

Shabbos Davening Times

Candle lighting:	4:19pm
Mincha - Friday:	4:19pm
Sof Zman Krias Shema:	9:23am
Shacharis:	8:45am
Mincha followed by Chabura:	4:15pm
Maariv:	5:22pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Mincha/Maariv Sunday:	4:25pm
Maariv (Mon.–Thu.):	7:45pm

Next Shabbos Times

Candle lighting:	4:17pm
Mincha - Friday:	4:17pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15am	Parsha Chabura	N. Perlberger	Special Time
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	OFF WEEK
Shabbos	After Mincha	Chabura	R. Steinberg	OFF WEEK
Shabbos	After Mincha	Chabura	J. Weinberger	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Pirkei Avos with Rabbeinu Yonah	R. Steinberg	
Monday	8:00pm	Melachim Aleph	R. Steinberg	
Tuesday	8:30pm	Yorah Deah	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

* All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush:

Kiddush this week is sponsored by Reuven and Miriam Kovacs in honor of the Jahrzeit of Reuven's father Eliyokim ben Shmuel Zanvil haKohen, ז"ל.

Bnos and Pirchei:

Bnos will א"י meet this week from **2:45pm to 3:45pm** at LMS.

REMINDER: please pay your yearly membership (\$36/girl) if your daughter attends Bnos. Questions? Contact Meira Friedman: (610) 617-9529.

Pirchei will not meet this week. If you would like to help sponsor a future Shabbos or want more information contact Rabbi Ari Silver at (610) 668-6833 or SilverDollar@verizon.net.

Chabura:

The Shabbos Afternoon Chabura will be given this week by Rabbi Michael Taubes:

How Many Menorahs Were Lit in the Mikdash?

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!

Ben and Malka Liebman will be hosting a kiddush this Shabbos, parshas Vayeishev, following davening at Aish HaTorah, in honor of the birth of their daughter, Naomi Shira. All are welcome.

WOMEN'S LEARNING EXPERIENCE—FALL SESSION

Mon. 9:00am: Tehillim for Cholim.

Mon. 9:30am: Parsha HaShavua with Steven Goldman.

Tues. 9:30am: Tehillim with Rabbi Shmidman (at LMS).

Wed. 9:00am: Michtav M'Eliyahu with Rachael Biberfeld.

Thurs. 9:30am: The Chazon Ish—Faith and Trust with Rabbi Steinberg.

All classes at 8 Concord Circle, unless otherwise noted. Free babysitting provided if you call in advance. For information, call Janis Fine (610) 888-0477 or (610) 617-0913.

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Zeraim.
See the shul bulletin board to sign up.

Women's Tehillim Group:

The Tehillim Group meets Mondays at **9:00am** at 8 Concord Circle.

Are you on our e-mail list?

To subscribe to the shul mailing list, visit <http://www.chaseplanet.us/mailman/listinfo/yiml>.

Past and future calendars, Weekly Updates and other materials are archived at: <http://www.chaseplanet.us/yiml>.

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D'VAR TORAH by Rabbi Berel Wein

In this week's parsha, our father Yaakov marks a moment of great transition in the story of the establishment of the Jewish people as a national entity. Until Yaakov's family appears on the scene, the story of Judaism and Jews is one of lonely and singular individuals. Avraham has to break away from the idolatrous home of Terach and wander to fulfill his dream of monotheism and morality. He is forced to make hard choices within his own family circle as to who his successor in this mission of nation building will be.

His faithful servant Eliezer is eliminated from the succession contest as is Yishmael and the numerous other children that Avraham sired. For only in Yitzchak will Avraham find a successor to further his ideals, beliefs and value system of life. Yitzchak is also faced with a winnowing process in designating an heir to the vision and destiny of his father Avraham.

Though he attempts to somehow salvage Eisav as well, in the end he fully recognizes that only through Yaakov can the mission, of uniqueness and Godliness that is to become the Jewish people, be fulfilled. Until Yaakov's family arrives on the scene, the heritage and vision of morality and monotheism is entrusted only to one member of the family while the others so to speak are discarded by the wayside of history.

But Yaakov fathers twelve sons and a daughter. Is the pattern of only one of them being the true heir of Yaakov's dream and mission to be repeated in his family as well? Past family history seems to indicate that such a scenario was possible if not even probable.

This perhaps explains the reaction of the brothers to the favoritism exhibited by Yaakov towards Yosef. The brothers were apprehensive that the mission of Avraham, Yitzchak and Yaakov would again be entrusted to only an individual—only to one of them—and the other members of the family would again be historically discarded. And that chosen brother, judging by their father's favoritism to him, would be Yosef.

And, they felt that Yosef was the incorrect choice for solely carrying on the heritage and mission that began with their grandfather Avraham. What they failed to grasp was that Yaakov and his family now marked the great transition, from Judaism being the faith and belief of individuals to now being the religion which would be embodied in a people, a society, and a national entity.

Since no two individuals are alike physically, mentally, or emotionally, the people that would emanate from Yaakov and his family would be made up of diverse individuals and ideas. But the cement and glue that would bind them all together would be the vision and faith of Judaism that was their common heritage and would be their common destiny as well.

It is much more difficult for a large group of people to retain a special identity and sense of mission than it is for an individual alone. The story of Yosef and the brothers that marks the concluding sections of the book of Bereshith is the supreme illustration of the challenge of molding individuals who are inherently different into a common and effective nation. This challenge still remains with us millennia later.

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