

קולנו Kolenu

בס"ד

Shabbos - וישיב	
Candle Lighting:	4:26 PM
Mincha Erev Shabbos:	4:35 PM
The Rav's Parasha Shiur:	8:00 AM
Shacharis:	7:30, 8:45 & 9:00 AM
The Rav's Daf Yomi:	After Maariv
Rabbi Dr. Agatstein's Daf Yomi:	After Maariv
The Rav's Navi Shiur:	3:45 PM
Mincha:	4:15 PM
Shabbos Ends / Shabbos Ends - רבינו תם:	5:30 PM / 5:57 PM
Weekday	
The Rav's Daf Yomi:	30 min before first minyan
Rabbi Dr. Agatstein's Daf Yomi:	8:30 AM Sun 8:00 PM Mon-Wed 9:00 PM Thurs
Last Time for Shema/Tefillah for This Week:	9:17 AM / 10:07 AM
Shacharis:	6:25 & 8:00 AM Sun 6:15 & 7:00 AM Mon 6:25 & 7:00 AM Tues 6:10 & 7:00 AM Wed-Fri (Chanukah)
Mincha / Maariv:	4:35 PM
Next Shabbos - מוקד	
Candle Lighting:	4:27 PM
Mincha Erev Shabbos:	4:35 PM

Young Israel of Hancock Park

וישיב

כ"א כסלו - December 9, 2017

To find out the status of the Eruv, please visit: www.laeruv.com or call 1-877-ERUV-INFO before Shabbos

Upcoming Shul Simchos & Events

Kurtz/Fenig Vort

Sunday, December 10, 2017

The Shul's Chanukah Mesiba

Wednesday, December 13, 2017

Kollel Boker Chanukah Mesiba

Tuesday, December 19, 2017

Emeth/Cohen Wedding

Tuesday, December 26, 2017

Eli Gordon Bar Mitzvah

Parashas Vayechi
Shabbos, December 30, 2017

Boldt/Povarsky Wedding

Tuesday, January 9, 2018

Eli Winter Aufruf

Parashas Va'eira
Shabbos, January 13, 2017

Boldt/Shadovitz Wedding

Sunday, January 21, 2018

To have your simcha or event listed here please email kolenu@yihp.org

Guests & non-members can donate through



paypal@yihp.org

Shul Contact Emails:

- president@yihp.org
- kolenu@yihp.org
- socialdirector@yihp.org
- gabbai@yihp.org

The eruv is down due to the Skirball Fire. Updates at laeruv.com or 877-ERUV-INFO.

Mazel Tov to Mickey and Shelly Fenig on the engagement of their son, Yissachar Dovid, to Basia Kurtz. Mazel Tov to Basia's parents, Rob and Elizabeth Kurtz of Lawrence, NY. Mazel Tov to grandmother **Mrs. Mila Kornwasser**, uncle and aunt **Zvi and Betty Ryzman**, and to the extended Alter, Fenig, Hager, Kornwasser, Kurtz, Ryzman, Shapiro, and Stinner families. The vort will IY"H be this Sunday, December 10th, from 6:30 PM to 9:30 PM at The Garden at 173 S. Formosa Ave.

Mazel Tov to Stanley and Barbara Treitel on the birth of a grandson. Mazel Tov to the proud parents, Moishe and Gittel Treitel of Baltimore, and to all of the uncles, aunts, and cousins.

Eli and Chaya Lebovics invite everyone to a kiddush in honor of their daughter, Ariella Basya, at 11:30 AM at 132 N. Las Palmas Ave.

Our heartfelt condolences to **Mrs. Cecille Cohen** on the petirah of her mother, Mrs. Moselle Hendeles, a"h. Cecille and her brothers Moise and Hayim are sitting shiva at the home of Moise and Angie, 137 N. Hudson Ave. Shiva times are:

Friday: 7:00 AM - 12:00 PM, 1:00 PM - 1:30 PM
 Motzei Shabbos: 6:00 PM - 9:00 PM
 Sunday: 7:00 AM - 12:00 PM, 1:00 PM - 6:00 PM, 7:30 PM - 9:00 PM
 Monday: 7:00 AM
 (Shiva ends after Shacharis on Monday, Dec 11th)
 Shacharis: 7:00 AM Friday, 8:00 AM Sunday, 7:00 AM Monday
 Mincha: 4:30 PM Sunday

Ronald and Barbara Kloor are being honored at the Passaic Torah Institute dinner on Sunday, December 10th.

The dinner is dedicated in loving memory of Barbara's parents, **Reuven and Ruth Fasman, a"h**.

To place an ad or to make a reservation, go to <https://www.duvys.com/simple/pti>.

YIHP will be having a Chanukah Mesiba on Wednesday, December 13th, the second night of Chanukah, from 6:00 PM to 8:00 PM at the shul.

The Kollel Boker will be having a Chanukah Mesiba on Tuesday, December 19th. Time and place are TBD.

Sponsors for Seudah Shlishis this Shabbos are:

• **Moshe and Sherry Gracie** in memory of the yahrzeit of Meir ben R' Moshe Tuvia HaLevi a"h, Moshe's father.

A pair of Tefillin was found about two months ago. If you can help reunite it with its owner, please contact David Thumim.

A spare car key fob was found a few weeks ago. If you can help reunite it with its owner, please contact Enoch Kimmelman.

Speak for Peace

By Rabbi Yaakov Menken

"And [Yosef's] brothers saw that their father loved him more than all the brothers, and they hated him, and they could not speak to him peacefully." [37:4]

How could this be? These are the sons of Yaakov, the forefathers of our people, and apparently they were so filled with hate that they couldn't look him in the face!

This is simply an erroneous reading. They "hated" him because they thought Yosef was trying to displace them all. He had accused them of misbehavior to their father, whereas they thought their behavior was appropriate. Thus they believed that it was *he* who was offending *them*, and they believed that their hatred was appropriate. They were mistaken. But the verse is not claiming that they were so angry that they could not look him in the eye — that would never be acceptable. The word for hate in Hebrew is simply not as intense as it is in English, much the same as its opposite, "Ahavah", can be translated like or love depending upon context.

Both Rashi and Rabbeinu Bechayah comment that the fact that they could not speak to him peacefully was actually evidence of a praiseworthy attribute. Rashi explains, "from their disgrace we learn their praise, that they would not say one thing with their mouths and another in their hearts."

They were not liars. They would not pretend to love him as a brother, maintaining a facade. Such "diplomacy" was foreign to them. To create a plastic face, to act like you love someone while inwardly disliking him or her, is a terrible trait. It is lying on a very personal level, and when the truth comes out, the feelings of betrayal and hatred are justifiably intense.

Such people render themselves untrustworthy. Their expressions of love have no meaning since they are given without feeling. To say "one thing in the mouth and another

in the heart" proves to be destructive to no one more than the actor.

Of course, there is something better — don't hate. And in the brothers' behavior, we see the method to overcome it. The verse testifies that "they could not speak to him" l'shalom, to peace — to create peace.

The Alshich analyzes the verse, "And G-d turned away from the evil which he had spoken to do to his people." [Exodus 32:14] Given that the Torah permits us to derive anthropomorphic lessons from G-d's "behavior", we see that the turning away follows the speech. By way of his words of rebuke and anger, the anger itself subsided. And this, says the Alshich, is the lesson here as well: "and they could not speak to him" — they could not rebuke him and change his behavior, even with strong words. Had they poured out their anger with words, it would have left their hearts and brought them to peace.

There is a valuable lesson here, not only for potential speakers, but for potential listeners. Sometimes letting a person chew you out, letting him spill his anger, is very worthwhile. How often, especially when a person remains silent, does the accuser come over afterwards to apologize for being too harsh, or at least express embarrassment by being kind? When criticism is expressed rather than left to simmer, the result can be peace — a greater and truer peace than were everything left unsaid.

Obviously, the ideal is to see the good in others and excise bad feelings entirely. But if something is bothering you too much, it is inappropriate, even evil, to lie and hide it. Sometimes the truth, once expressed, dissipates — and that should be the goal.

May we always speak "l'shalom" — to bring peace.