

The Rosenblum and Friedman families invite the kehilla to a kiddush in honor of the birth of a daughter to Dovid and Meira Friedman. The kiddush will be this Shabbos, Parshas Shoftim (Aug. 26) from 3:30PM to 5:30PM at the Rosenblum residence (101 Maple Ave., Bala Cynwyd).

Mazel Tov to...

... **Russell and Gila Gold and Family** in honor of the bar mitzvah of their son, Yonasan Yitzchok.
 ... **Rabbi and Mrs. Lichtenstein and Family** on the auf-ruf and upcoming wedding of Mordechai Lichtenstein to Vicki Evenchik.
 ... **Dovid and Meira Friedman and Family** on the birth of a baby girl.

Tzeischem L'shalom

Tzeischem L'shalom to Yehuda & Zahavah Avrunin and family as they leave Bala Cynwyd to move to Maryland. We wish them much hatzlacha in their new community.

New Upcoming Shiurim by Rabbi Steinberg

Stay tuned for the exact start dates and times of the following new shiurim (to begin in September) with Rabbi Steinberg:

- **Chovos Halevovos-** Our daily morning mussar group has already completed *Orchos Tzadikim* and *Mesilas Yesharim*. Now, we are very close to completing *Shaarei Teshuva*. We will then begin the classic *Sefer Chovos Halevovos*. This is an opportune time for new participants to join. The group meets daily, 15 minutes before Shacharis. Sun. – 7:45; Mon, Thurs. – 6:25; Tues, Wed., Fri. – 6:35. We do not meet when Shacharis is early (e.g. Rosh Chodesh, Selichos.)
- **Gemora Kesubos** (first chapter)- The weekly Gemora shiur will move from Shabbos afternoon to Tues. night and will switch from Gemora Sukkah to Gemorah Kesubos. The shiur will focus on the logic and lomdus of the Gemora. Participants are encouraged to prepare the sugya basics a little in advance. Here is an opportunity to experience some of the depth of classic Gemora learning. Speak to Rabbi Steinberg for details.
- **Sefer Shmuel Bais** – Women's Shiur- This text-based shiur, which will meet on Wednesday nights, will give us an opportunity to study the profound hashkafic and halachic insights of the life and times of Dovid HaMelech contained in this sefer of the Nevi'im.
- **Michtav Me'Eliyahu-** One of the most popular of the twentieth century mussar works, this collection of the writings of Rav Eliyahu Dessler has the ability to inspire and move us. Be"H we will be starting to study this sefer on Shabbos afternoons.

All submissions, suggestions, sponsorships, and advertisements should be directed to Moshe Eisenberg, creator of this Weekly Update.

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

August 25- September 1, 2006

Parshas Shoftim

פרשת שופטים

Shabbos Davening Times

Candle lighting:	7:26 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:43 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos followed by Shalosh Seudos:	7:10 p.m.
Maariv:	8:28 p.m.

Weekday Davening Times

Shacharis –Sunday:	8:00 a.m.
Shacharis- Mon, Thurs:	6:40 a.m.
Shacharis- Tues, Wed, Fri:	6:50 a.m.
Mincha /Maariv- Sun-Thurs:	7:25 p.m.

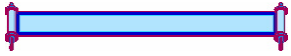


Kiddush this week is sponsored by the Gold Family in honor of Yoni's bar mitzvah and by the Lichtenstein Family in honor of the auf-ruf of Mordechai.

Women's League Meeting

Please join us at a meeting of the YIML Women's League to plan upcoming events (youth groups and activities, women's education and speakers, etc.) for the coming year. The meeting will take place on Sun., **Sept. 10th at 8:30 PM at the home of Judith Levitt, 1 Hazel Lane.** Please bring your ideas and enthusiasm.

This week's YIML Weekly Update is sponsored by the Novick Family in honor of the bar mitzvah of Yonasan Yitzchok Gold.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	
Shabbos	45 minutes before Mincha	Gemara Sukka	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	CANCELLED
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Shaarei Teshuva	Rabbi Steinberg	
Monday	9:45 a.m.	Women's Tehillim Group		CANCELLED
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	CANCELLED

*All shiurim are at YIML unless specified.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: rabbi@yiml.org
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Doctors and Pilots

By Rabbi Naftali Reich

Seeing is believing. Most of us are natural skeptics, and it is difficult to convince us of something we have not seen with our own eyes. And even then, we are apt to have lingering doubts. Indeed, we take pride in our skepticism, because we know it protects us from all sorts of fraud and deception. We are nobody's fools.

In this week's portion, however, the Torah goes directly against this tendency. The Torah exhorts us not to deviate one whit from the words of our Sages, neither to the right nor to the left. What does this mean? The Talmud explains that even if they tell us that our right hand is our left and our left is our right we are to follow them with implicit faith. Of course, our Sages would obviously never tell us something that is patently ridiculous. Rather, the left and right hands are a metaphor for something that is seemingly erroneous according to our perceptions. Nonetheless, we are required to follow their lead rather than our own judgment. The Torah demands that we have faith.

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Chevra Mishnayos

The Chevra Mishnayos has started learning Seder Tohoros. Please sign up by putting your name on the sign-up sheet on the bulletin board or speak to Moshe Eisenberg.

Tefillin and Mezuzah Checking

Rabbi Shmuel Bodenheim, our Sofer STA"m, will be in town **for the week of September 10** for your safrus needs.

How do we understand this requirement to have faith? Why does the Torah demand of us to go against our natural instincts? Why should we follow blindly rather than take a stand as independent thinkers and demand explanations?

If we pause to consider, however, we will discover that faith forms an integral part of our everyday lives. In fact, without faith we would be practically immobilized. When we get into our cars, we do not worry that our brakes may be defective and will suddenly fail when we are traveling at high speeds. Why? Because we have faith in the manufacturers. When we get on a plane we do not worry that the pilot is incompetent or drunk. Why? Because we have faith in the pilot. When we go to doctors, we generally accept what they tell us. Why? Because we have faith in our doctors.

Without faith, we would be afraid to switch on the lights or put food into our mouths or believe a word anyone tells us. Clearly, Hashem created us with the innate ability to have faith. Why then, if we so easily have faith in our doctors and pilots, do we find it so difficult to have faith in Hashem even when we believe in His existence? Why do we find it so hard to accept all His deeds and commands without question?

The answer lies in our egotism. Doctors and pilots are there to serve us. Accepting them on good faith may result in physical restrictions, but it does not require us to surrender our personal independence in any way. We are still in control of our destinies. They advise. We make the decisions. Such faith comes easily.

Faith in Hashem is an altogether different matter. If we forfeit the right to question His deeds and commands, we acknowledge that we are subservient to Him. We surrender our independence, and that is a very difficult thing to do. But still, we must. For if we believe in Hashem yet refuse to give Him our faith and trust, we would be living a lie.

Therefore, the Torah exhorts us again and again to have faith in Hashem, to overcome the stiff, illogical resistance of egotism and submit to His higher intelligence. Certainly, He is at least as deserving of our good faith as our doctors and pilots.

After attending the yeshivah of a great sage for a number of years, a young student suddenly declared himself an atheist and announced that he was leaving. Naturally, this came as great shock to the other students and the faculty, and they begged him to consult the sage before he left.

The sage nodded gravely as he listened to the young man.

"I agree that if you are an atheist this is not the place for you," he said. "But tell me, what made you become an atheist?"

"It is because I have lost my faith," the young man replied.

"Indeed? And why did you lose your faith?"

"Because I have questions."

The sage smiled sadly. "No, my young friend, you do not have questions. You have answers. You have decided that you want to live a certain lifestyle, and in order to do so you have to be an atheist. Now that you've come up with this answer, you have found questions to support your foregone conclusion."

In our own lives, we experience the egotistical resistance to faith in our children, who find it hard to admit that their parents may be right but would willingly accept the same statements from others. The difference is simple. When we acknowledge the wisdom of parents, we pay a high price in personal independence. Similarly, we pay a high price when we acknowledge the awesome might and wisdom of the Master of the Universe. But if we overcome our stubborn egotism and acknowledge the obvious truth, we will find that the rewards of faith are well worth the price we pay for them.

Taken from torah.org