

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Terumah

פרשת תרומה

ג' אדר א' תשס"ח—9-8 February

Shabbos Davening Times

Earliest candle lighting:	4:23pm
Candle lighting:	5:10pm
Mincha - Friday:	5:10pm
Sof Zman Krias Shema:	9:38am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	4:55pm
Maariv:	6:14pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Mincha/Maariv Sunday:	5:20pm
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Maariv (Mon.-Thu.):	7:45pm

Next Shabbos Times

Candle lighting:	5:18pm
Mincha - Friday:	5:20pm

משנכנס אדר מרבנים בשמחה!

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	D. Rosen	ROTATES
Shabbos	8:15am	Parsha Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	J. Weinberger	OFF WEEK
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 and Shalosh Seudos:

Kiddush is being sponsored by Stan Sved in honor of the first anniversary of the Parsha Chabura. ישר כחכם!

Seudah Shlishis this week is being sponsored by the Gorlechen family in honor of the New York Giants' victory in Super Bowl XLII.

Bnos and Pirchei:

Pirchei will IY"H meet this week from 3:00am to 4:00am at LMS.

There is no Bnos this week.

MAZEL TOV!

To Abby & Alex Greene and family...

... on the birth of their daughter, Shayna Fraida.

To Marguerite & Ronald Werrin and Phyllis & Ted Kosloff...

... on the birth of their granddaughter, Shayna Fraida.

To Mindy & Jay Rosenblum...

... on the birth of a granddaughter born to Yisroel & Rochel Kleinman.

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

COMMUNITY EVENTS

Kollel Masmid Program:

The Kollel's Masmid program has moved for the month of February to **7:30pm** every Motzoei Shabbos.

Final Shovavim Shiur (Rescheduled):

Sunday, February 10: Rabbi Biberfeld, *Vestos: Understanding and Managing the Calendar & Common Problems, Practical Solutions in Hilchos Niddah*. This final shiur will also be at the home of David & Cheryl Epstein, 271 Linden Lane, Merion Station from 8:30pm-9:30pm.

Torah Academy Girls High School Play:

Torah Academy Girls High School is proud to present this year's play, *Cinderella*, Motzoei Shabbos, Feb. 9 at 7:45pm and Sunday, Feb. 10 at 1:30pm at Torah Academy. To order tickets in advance or for more information please call (610) 642-9360 during the school day or e-mail nomilevene@yahoo.com. Please note: The play is for women, girls and boys under age 8 only.

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.

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

The Mishkan which the Jews built in the desert as well as the Temple of Solomon and the Second Temple in Jerusalem were not intended as ends in themselves but rather to be the facilitators, the means to the ultimate—closeness to Hashem and holiness. We see throughout the words of the later prophets of Israel a constant warning theme not to confuse the means—the Temple—with the end goal of sanctity and a holy life.

Sanctity and holiness are achieved from inside one's being, from the depth of one's soul and personality, and not necessarily from outside forces - even the Holy Temple or Mishkan. The danger that is always present in building any structure for a religious and spiritual purpose is that the building itself takes over to such an extent that the religion and spirituality which brought it about fades into a secondary role. The other danger that the parsha raises is the raising of funds—gold, silver, bronze, textiles, etc.—and how the necessity for these items can corrupt the holiness of the structure that is intended for such an exalted purpose.

Perhaps in no other area - like fundraising for religious causes - can the trap of the end justifying the means close so tightly and solidly. Thus the parsha of Terumah and the entire recounting of the story of the Mishkan poses the continuing challenge of translating the purely physical into the spiritual, the temporary into the eternal, and to do so in accordance with the axiom that righteousness is pursued only by righteous means.

The Mishkan was built by very young architects. Midrash teaches us that Bezalel himself was barely bar-mitzva when he undertook this enormous task. Perhaps the Torah wants us to realize that only the young, those still pure and uncontaminated, are worthy of such a task. They still have ideals that have not been allowed to deteriorate in the face of life's practicalities and difficulties. Thus their approach to building a Mishkan will of necessity be less tainted and conflicted than that of the older, wiser but more battered adults.

One of the most refreshing things that I have experienced in my decades of teaching young men Talmud is their freshness and lack of cynicism and conflict of interest. Teaching adults, no matter how fine and pious, always involves an entirely different approach. It is a measure of self analysis that determines how one views the building of a Mishkan—a personal Mishkan and a national one. Those who are able to recognize their personal faults and intend to improve them, who can recognize their true motives and conflicts will undoubtedly be able to reach the level of such a Mishkan - that God Himself, so to speak, will dwell amongst them.

But without such a self analytic effort, any Mishkan that will be built will be temporary and faulty. The effort and materials that have to be taken to build a Mishkan have to be as honest and pure as possible—they have to be taken for “Me”—for God Himself.

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