

# YOUNG ISRAEL OF THE MAIN LINE

## Weekly Update

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### Parshas Yisro פרשת יתרו

January 25–26—ח"ט שבט תשס"ח

#### Shabbos Davening Times

Earliest candle lighting: 4:09pm  
Candle lighting: 4:53pm  
Mincha - Friday: 4:55pm

Sof Zman Krias Shema: 9:44am  
Shacharis: 8:45am  
Mincha: 4:50pm  
Maariv: 5:57pm

#### Weekday Davening Times

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

#### Next Shabbos Times

Candle lighting: 5:01pm  
Mincha - Friday: 5:00pm

## Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	S. Sved	ROTATES
Shabbos	8:15am	Parsha Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	J. Weinberger	
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	OFF WEEK

\*All shiurim are at YIML unless specified.

### THIS SHABBOS

#### Kiddush:

Kiddush is community sponsored.

#### Chabura:

This week between Mincha and Maariv: *But what about an escalator? The issur of using stairs for the mizbeach*, given by Josh Weinberger.

#### Bnos and Pirchei:

Both Bnos and Pirchei will IY"YH meet this week from 3:00pm to 4:00pm at LMS.

### COMMUNITY EVENTS

#### Torah Academy's 44th Annual Scholarship Banquet:

The Ad Journal deadline for the TA Banquet is next week. The dinner, Feb. 24 at the Crystal Tea Room, will include our member, Mrs. Miriam Lichtenstein, receiving the Rabbi Israel M. Axelrod Excellence in Education Award. Please take this opportunity to support Torah Academy and honor our community member! To place an ad in the journal or to make dinner reservations, please visit [www.torahacademyonline.com](http://www.torahacademyonline.com) or call the school at (610) 642-7870.

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 EVENTS

### **Shovavim Shiur Series Continues:**

In conjunction with the world-wide Irgun Shiurei Torah initiative, a review course is being offered in the **Halachos of Family Purity** by our local Rabbis: Rabbi Yechiel Biberfeld, Rabbi Avraham Steinberg and Rabbi Avraham Shmidman.

Time: All sessions will be from 8:30pm-9:30pm.

Place: The home of David & Cheryl Epstein, 271 Linden Lane, Merion Station.

Sunday, January 27: Rabbi Steinberg, *Re'iyos Dam: What Does and What Does Not Render a Woman a Niddah?*

\*Sunday, February 3: Rabbi Biberfeld, *Vestos: Understanding and Managing the Calendar*. POSTPONED!

### **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.

**Bruchim Habaim** to Channa & Naftali Pelberger and family on their recent move to Bala Cynwyd. The Perlbergers are well known and beloved in our community for their devotion to and leadership roles in numerous very worthy causes, and we are delighted to have them here in Bala Cynwyd.

## 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.

## D'VAR TORAH by Rabbi Berel Wein

Yitro is one of the most enigmatic of all of the personages that appear in the Torah. There are many Yitros in Yitro's life and perhaps this is the reason that the rabbis taught us that he possessed seven different names. Each name perhaps represented a different Yitro at a different point of his life. We meet him at the crossroads of his life's choices and beliefs. On one hand he is a priest or former priest of paganism in Midian. He has experimented with every form of religion in the world before coming to the faith of monotheism. He is influenced undoubtedly by his unexpected son-in-law, Moshe. But he is also greatly influenced by the Exodus from Egypt and the visible and impressive miracles that accompanied this event.

But there is also an inner conviction that moves him and makes him a monotheistic believer. He states: "Now I know that the Lord is God for He has avenged Himself on the Egyptians in the manner that they intended to destroy the Jews." The Egyptians drowned Jewish children in the Nile and they were therefore drowned themselves at Yam Suf. Thus Yitro is impressed not only by the miracle of the destruction of the Egyptian oppressor but by the manner and method of destruction that the miracle exhibited itself.

It is the measure for measure method of punishment that truly fascinates him and leads him to abandon his home and background to join Israel in the desert. Having arrived at his new beliefs by judicial and rational analysis, Yitro then applies that same method in advising his son-in-law Moshe as to the formulation and efficient operation of the Jewish judicial system in the desert. He is consistent in his analytical approach to matters. Perhaps that is why he was so positively influenced by the measure for measure punishment of the Pharaoh and his Egyptian hordes.

Yitro is the ultimate "outsider" looking in to see Torah and the Jewish people. Many times the "outsider" sees things more clearly than the "insider" in a society does. In Yiddish there is an expression that a temporary guest sees for a mile. (I know that this lost something in translation but you get the gist of it.) The Jewish people, especially in our religious world, live a somewhat insular existence. Due to this, many times we are unable to see what otherwise can be plain to others.

The example of Yitro encourages us to give respect to the insights of "outsiders" in our community. Oftentimes they come from different backgrounds and have fought their way through many false beliefs to arrive at Torah and the observance of mitzvot. Their views and experiences should be important to us. The tendency to force the "outsiders" to become exactly like the "insiders" is eventually counterproductive to both groups. Yitro never becomes Moshe but Moshe and Israel benefit from Yitro's judgment and advice. We can all benefit from insights, advice and good wishes from our own "outsiders."

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