

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Shoftim

פרשת שופטים

ב' אלול תשס"ט—22—21 August

Shabbos Davening Times

Earliest candle lighting: 6:26pm
Candle lighting: 7:32pm
Mincha - Friday: 7:00pm

Sof Zman Krias Shema: 9:42am
Shacharis: 8:45am
Mincha followed by Seudah Shlishis: 7:20pm
Maariv: 8:34pm

Weekday Davening Times

Shacharis Sunday: 8:00am
Shacharis (Mon., Thu.): 6:40am
Shacharis (Tue., Wed., Fri.): 6:50am
Mincha/Maariv (Sun.–Thu.): 7:30pm

Next Shabbos Times

Candle lighting: 7:22pm
Mincha - Friday: 7:00pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	R. C. Diamond	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Seudah Shlishis	R. Steinberg	
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	Sefer Hamasplik L'Ovdei Hashem	R. Steinberg	
Monday	8:30pm	Hichos Tzedaka	R. Steinberg	Resumes Oct. 19
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	Resumes in Sept.

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush is community sponsored.
Seudah Shlishis is community sponsored.

Chabura:

The Shabbos Afternoon Chabura will be given this week by Rabbi Josh Weinberger on *Topics in Tzitzis*.

מזל טוב

Mazel Tov to Dr. David & Cheryl Epstein and Family...

... on the birth of a grand-daughter, Adina Devorah, born to Yael and Ronen Cortel last week.

Mazel Tov to Mrs. Suri Rabinovici...

... on the birth of a great-grand-daughter.

צאתכם לשלום

Tzeischem L'shalom to our members Jonathan & Batya Goldberg who are leaving this week for their new home in Baltimore.

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

הצלחה רבה

With the upcoming beginning of the new school year/zman, we would like to wish הצלחה וברכה to the members of our shul who are going off to study, among them:

Alex Blynn	<i>Ohr Somayach</i> (ארץ ישראל)
Akiva Chase	<i>Ner Israel</i>
Shlomo Frager	<i>Yeshiva Kerem B'Yavneh</i> (ארץ ישראל)
Adam Giddings	<i>Touro College</i>
Sara Giddings	Teacher training program in ארץ ישראל
Eric Gorlechen	<i>Wisconsin Institute for Torah Study</i>
Avraham Levy	<i>Wisconsin Institute for Torah Study</i>
Shifra Levy	<i>Chochmas Lev</i> (ארץ ישראל)

May they all have great success in their studies and growth.

הכרת הטוב

Thank you to Steve Berman for your year of service in serving Cholent and keeping the kitchen tidy. We'll miss you in your kitchen retirement. If you want the job back, all you have to do is ask.

And, of course, thank you to Chana Miriam Levine for preparing our delicious Cholent this past year.

Last, but certainly not least, thank you to our ladies who arrange for, and set up, our Kiddush every week: Janis Fine, Chana Miriam Levine, Cathy Lyons, Raizel Shapiro, Chava Slottorof, Andrea Diamond, Terry Blynn and others.

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Tohoros.

See the shul bulletin board to sign up.

Women's Tehillim Group:

The Tehillim Group meets Mondays at **10:45am** at 8 Concord Circle.

Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

D'VAR TORAH by Rabbi Berel Wein

The pursuit of justice is an integral part of Judaism. Righteousness and justice are to be pursued through righteous means. Noble causes supported or achieved by questionable means no longer remain so noble. Since human justice is always tainted and influenced by preconceptions, prejudices, beliefs and societal pressures it can safely be said that there is no human court that can achieve one hundred percent true justice.

Yet the Torah bids us to pursue that almost unattainable goal. It is the Torah's policy to fully recognize the frailties of human beings and yet at the very same time not to compromise its spiritual standards for human behavior and values. The Torah sets for us goals and definitions. That we may be incapable of easily achieving those goals does not alter the obligation placed upon us to attempt to reach them.

True piety, justice and truth are absolutes that defy our systems of relative morality and changing societal norms and behavior. Yet it is obvious that we must have a clear definition of those lofty goals that we aspire to reach. The Torah sets very high standards for us in all areas of human life and behavior. We may not be able to live up completely to those standards permanently but a clear understanding and definition of what those standards are gives us the necessary frame of reference by which we may judge our life's activities and accomplishments.

Ignoring or watering down these standards in order to feel more comfortable with one's failings and weaknesses is a sure recipe for moral corruption and societal breakdown.

Judges and police—law and order—were to be established in all of the Jewish communities at all times. In most of the period of the long exile from our homeland, the Jewish society was a self-policing one, with or without the benefit of non-Jewish governmental authorization as the case may have been.

For most of this long period of time the justice system was entrusted to the rabbis, their courts and their decisions. Their verdicts were enforced by the norms of the society in which they lived. The rabbis respected the law of the land in all cases except where those laws were obviously discriminatory against Jews, opposed Torah laws or were patently unjust and evil.

Yet the rabbis opposed having disputes between Jews adjudicated in non-Jewish courts. With the creation of the State of Israel there now exist in our country dual judicial systems—that of the secular court system and of the rabbinic court system.

Being courts composed of human beings, neither system has proven itself infallible in all instances. Yet for the most part all of us who live in Israel feel that we do live in a country that does aspire to a correct and moral system of law and order in our society.

As long as we do not compromise the lofty standards of the Torah regarding true justice we somehow are able to live with our society's shortcomings vis-à-vis those standards. The pursuit of true justice will always remain a goal in Jewish life.

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